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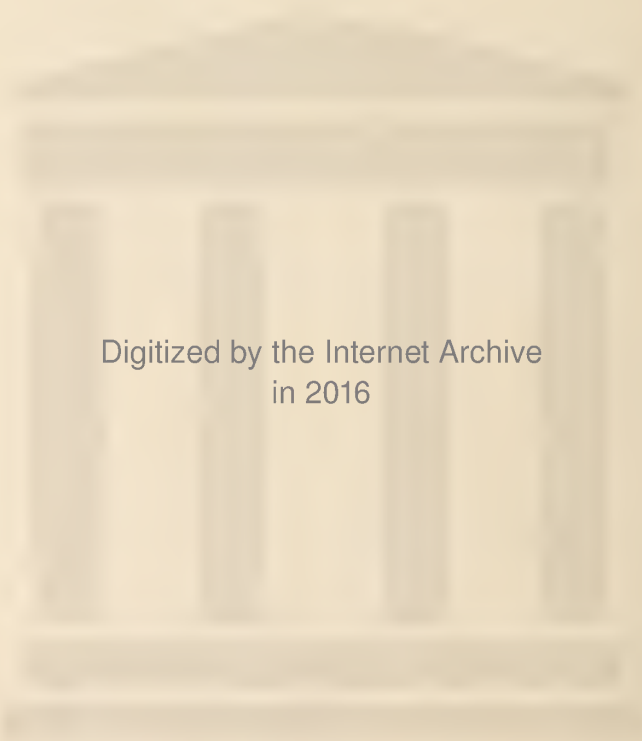

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THE

CHINESE REPOSITORY.

VOL. XVI—AUGUST, 1847.—No. 8.

ART. I. *Remarks on Tracts in Chinese, with a list of books written and printed by the members of the Ultra-Ganges missions.*

MR. EDITOR, where is the missionary who has not again and again wished for a chapter on Chinese Tracts? The writer has with many others, frequently sought to learn the extent and variety of Tract making, but has hitherto (a period of eight years) sought in vain. Even the oldest sinalogue is unable to supply a copy of the numerous Tracts which his indefatigable industry has thrown amongst the Chinese for the last quarter of a century. Before the opening of China, missionaries were so far separated that they were not able to avail themselves of each others' labors. Now however it is different. The five ports will ere long be within a few days sail of each other, and we need no longer be ignorant of what is doing at the several stations in the way of translating, preparing and printing religious books.

"Of making many books there is no end" is a proverb as true as it is ancient. What are the motives which actuate writers? Not unfrequently a mere pride of authorship. The temptations to fame as an author are often too great for human nature to withstand, and even missionaries have not been free from "the writing and publishing propensity." Some who ought to have bent all their energies to acquiring such a command of the language as to be able to proclaim *viva voce*, fully, freely and intelligibly the good news of salvation, have spent the prime of their missionary career in "making many books." As might be expected few of these productions are "good," some are "bad," while many are "indifferent." Is it not time to stop the press, and see what has been done?

Your "Repository" is a place of preservation for many things of value; how is it that you publish nothing of the labors of the first protestant missionaries in the department of religious books? I learn there is a tendency in some quarters to depreciate the works issued by Drs. Morrison and Milne, but can we make *no use whatever* of what cost *them* so much toil, and the *religious public* so much money? Living for the most part out of China, and having limited opportunities for improving in the language, it is too much to look for perfection in the Tracts published by those pioneers. But we can still avail ourselves of their labors; we can separate the chaff from the wheat, the precious from the vile; we can revise, prune condense; enough has already been printed. What we want is to select the good, and cast the bad away. A few good standard Tracts and books are better then thousands of poor ones, which are merely taken up by Chinese readers, and cast away with disgust, as containing so much gibberish.

Here then is a Herculean task to be performed. Most of the work done by protestant missionaries in furnishing this great people with a Christian literature, is mere trash compared with that performed by the Roman Catholics. Our Tracts, as existing at present, contain the accumulated excrescences of thirty years, and we are at a loss where to begin the pruning process The first question is, "what books have been published in Chinese down to the present time?" The next, "what are their contents?" Can any one answer these questions? If so, the Repository is the proper channel for information. Let any missionary communicate what he knows. As a beginning, I herewith send a "List of books written and printed at Malacca." It is copied from "Milne's retrospect of the first ten years of the protestant mission to China" which in connection with the Malay was denominated, "The Ultra-Ganges missions." This list comes down to the year 1820. Since then, presses have been in operation at Macao, Siam, Singapore and Batavia, from which hundreds of new Tracts have annually issued. The list can easily be completed and I doubt not copies of each Tract can be found sufficient to furnish each missionary Board represented in China with a specimen.

Perhaps there are few old Tracts but might be profitably employed, and before any sits done to prepare a new Tract, let him ask the question, "Is there not something already on this subject?" "Can I not build on another man's foundation to better advantage than to begin anew?" This may be humbling to our pride, but the result

will show that our publications are more intelligible, more free from the errors of style and idiom into which former missionaries have fallen, and more fitted under God to impress the minds and hearts of those who peruse them.

If any entirely new Tracts are published it seems to the writer that they should be of a local character such as bear on certain errors or superstitions of the place in which the missionary lives. Sheet Tracts will be found very useful. This is the form of the short native Tracts which are posted up everywhere, and read by thousands. The Parables of our Saviour, or other short portions of the scriptures will be found "quick and powerful." Short comments should be added, inasmuch as the best translation is stiff, and often unintelligible. The beauty of all is to "be short." Some of our most evangelical Tracts are marred by useless repetitions. A verbose style is feminine, and will not be read The gospels are a model which will stand in all lands and in all ages. The brief, simple and instructive style of the evangelists should be imitated by all who write for the heathen.

The "conclusion of the whole matter" may be summed up in the words of the wise man. "And moreover because the preacher was wise, be still *taught the people knowledge;* yea he gave good heed, and *sought out and set in order many proverbs.* The preacher *sought to find out acceptable words*, and that which was written was upright, *even words of truth.*"

M. N. N.

Amoy May, 1st 1847.

List of Books written and printed by the members of the Ultra-Ganges Missions. The following list contains the books and tracts printed by these Missions, up to the close of 1819. They are not arranged according to the order of time, but under their respective authors; the year in which they were completed and printed is also marked. The Chinese Books translated or written, with their size, the number of copies printed, and a short view of their contents, are as follows:

By Dr. Morrison.

	Date	Leaves	Copies	Totals
1. A translation of the New Testament, Separate parts of,				
Acts, 8vo.	1810		1000	
Luke, ditto,	1811		1	350
Ditto, 12 mo.	1819		500	
Epistles of Paul, 8vo.	1812		50	

Complete, ditto,	1813		2000	
———, ditto,	1817	587	100	5520
Ditto, 12 mo. from 1815 down to the close of,	1819		3420	

2. A translation of the Old Testament, except the following books which have been rendered by Dr. Morrison's colleague; viz. Deuteronomy, Joshua, Judges; the books of Samuel, of the Kings, of the Chronicles, of Ezra, Nehemiah, Esther, and Job.

Such parts of these as have been already published were submitted to Dr. M.'s revisal. Of the Old Testament, the following books have been printed:

Genesis, 12 mo.	1814	125	200	
Ditto,	1817-8		500	
Ditto,	1819		500	1200
Exodus, 12 mo.	ditto	104		
Deuteronomy, do	ditto	91	403	403
Joshua, do.	ditto	61	403	403
Psalms, do.	ditto	148	403	403
Isaiah, do. *	ditto	136	500	500
3. Tract on the Redemption of the World, 8vo.	1811	6	100	
Ditto, do.	1814		10,000	
Ditto, 12 mo.	15		100	
Ditto, do.	16		20	
Ditto, do.	17		300	
Ditto, do.	18		500	
Ditto, do.	19		1,500	
			———	12,520
4. A Catechism, on the plan of the Assembly's Shorter Catechism, 8vo.	1812	30	200	
Ditto, do.	1814		5,200	
Ditto, 12 mo.	ditto		300	
Ditto,	1815		100	
Ditto,	1816		200	
Ditto,	1817		400	
Ditto,	1818		300	
Ditto,	1819		300	
			———	7,000
5. Short abstracts, relative to the Scriptures,	1814	1	1800	1800
6. Outline of the Old Testament History, 800	1815	9	300	
Ditto,	ditto		500	
Ditto,	16		100	
Ditto,	17		900	
Ditto,	18		700	
Ditto,	19		1400	
			———	3,900

* Daniel and the Minor Prophets are in the press.

7.	A Hymn book,	1818	27	300	300
8.	Daily morning and evening Prayers of the Church of England, fitted to the Psalter, 18 mo.	18	30	400	400
9.	Miscellaneous Essays, 12 mo.	188	17	2000	2000
10	A Tour of the World, 8vo.	1818-9	29		
	By Mr. Milne.				
21.	A Farewell letter to the Chinese on Java do	1814	3	2000	2000
12.	Life of Christ, 800	14	70	100	
	Ditto,	15		100	
	Ditto,	16		100	
	Ditto,	17		300	
	Ditto,	18		200	
	Ditto,	16		400	
				——	1500
13	Chinese monthly Magazine (six months) bound up together, 12 mo. for	1815	33	725	
14.	Ditto do. for	16	73	815	2,840
15	Ditto do. for	17	33	800	
16.	Ditto do. for	18	81	500	
	Besides these, there were printed in separate monthly numbers, as follows: for	1817	5108	3000	
	Ditto, for	16	6108	6000	
	Ditto, for	17	7109	6060	
	Ditto, for	8	ditto	10,800	
	Ditto, for	1818	ditto	12,000	37,860
	N. B. A few papers in these Magazines, especially in 1819, were communicated by Dr. M. the Rev. W. H. Medhurst and Afah.				
17.	Tract, entitled the Strait Gate, 12 mo.	1816	10	1000	
	Ditto,	17		1300	
	Ditto,	18		2000	
	Ditto,	19		500	
				——	4800
18.	Tract on the Sin of Lying, and the Importance of Truth, 12 mo.	1816	5	1000	
	Ditto,	17		800	
	Ditto,	18		2000	
	Ditto,	19		3000	
				——	5800

19. A Catechism for Youth, written in 1816,7, 8vo.	1817	37	2200	
Ditto, 12 mo.	18		1600	
Ditto,	19		2800	
			——	6600
20. An Exposition of the Lord's prayer, written in 1817, 12 mo.	1818	41	700	
Ditto,	19		1200	
			——	1900
21. A Tract on Idolatry, written in 1817,	18	7	3000	
Ditto,	1819		6000	
			——	9000
22. A Tract on Justice between man and man,	1818	10	2600	
Ditto,	19		5400	
23. A Tract on the evil of Gambling, written in	1819	13	6000	6000
24. A Tract containing twelve short Sermons,	1818	12	1000	
			6000	
			——	7000
25. Dialogues between Chang and Yuen, written in 1818,	1819	20	2000	2000
26. Sacred History vol. 1st 12 mo.	1819	71	2500	2500
27. Duty of Men in time of public calamity,	19	13	2000	2000
28. Three Pearls, or an account of the Missionary, Tract, and Bible Societies 12 mo. not yet printed,	ditto	33		
29. A volume of Sermons: now in the press.	ditto	65		
By Mr. Medhurst.				
30. A Geographical Catechism.	ditto	21	1100	1100
By *Afah*, a Chinese Christian:				
31. Miscellaneous exhortations, founded on various passages of Scripture,	ditto	37	300	300

To these may be added;

32. A reprint of a Chinese Pamphlet on Vaccination, written formerly by Sir Geo. Staunton, Bart. (now M. P.) whose attainments in Chinese literature are well known to the public:

	15		50	50

33. A reprint of the San tze-king, a Chinese school book, for use in the schools,	18	1	1000	1000

Total number of Chinese books &c. 140,249

As these books have been printed at the public expense, it becomes a sort of duty to say something about their *contents*, and to give their respective titles in the native language may prove convenient to the members of the Mission. I shall therefore go over the numbers again, begging the reader to refer by the figures back to corresponding ones in the Preceding list.

1. New Testament. 耶穌基利士督我主救者新遺詔書 Yay Soo Ke Le Sze tŭh, wocho kew chay sin e chaou shoo; i. e. Jesus Christ, our Lord and Saviour's New Testament book.

2. Old Testament title not fixed on, as the translation was completed only in Nov. 1819.

3. Tract on the Redemption of the World. 神道論贖救世總說眞本 Shin taou lun shŭh kew she tsung shwŏh chin pun, i. e. "A true and summary statement of the divine doctrine, concerning the redemption of the world"—notices briefly, the being and unity of God; the law of God; the desert of sin; future retributions; the manifestation of divine love, by Christ's death; aids of the Holy Spirit; faith, repentance, and comforts of the Gospel; judgment to come; duty of Christ's disciples—and concludes with a form of prayer.

4. A Catechism.— 問答淺詮耶穌教法 Wăn tăh tseen chu Yay-Soo keaou făh; i. e. "An easy explanation of the doctrine of Jesus, in question and answer"—contains in all 97 questions; commences with the creation; then notices the Scriptures; the perfections of God; and is thenceforward in substance the shorter catechism of the general Assembly of divines, a little modified—concludes with the Lord's prayer, the creed, a morning and evening prayer; graces before and after meat; the 100th Psalm in verse; and Cowper's hymn, "Sweeter sounds than music knows."

5. A short Abstract—Notices the leading contents of the New Testament, and of the catechisms and tracts issued in 1814—very short—the plate of this was lost.

6. Outline of the Old Testament History, 古時如氏亞國歷代累傳 Koo she Joo-te-a kwo, lĕĕh tae lĕoh chuen; i. e. "A brief relation of the successive generations of the ancient king-

dom of Judea"—notices the writings of the Jews relative to the world; the descent of all nations of men from one common progenitor; the fall; the flood; Abraham; Sodom; oppression of Israel in the giving of the law at Mount Sinai; the reigns of David and Solomon; the temple; Prophecies of Isaiah; Babylonish captivity; the coming of Christ, and closes with a metre version of the Hymn, "Take comfort Christians, when your friends—In Jesus fall asleep."

7. Hymn Book, 養心神詩 Yong sin shin she; i. e. "Sacred Odes, to nourish the (virtuous) mind" contains a short preface—and thirty Hymns, being in general prose translations by Dr. M. of Psalms, and Hymns commonly used in Christian countries, which were turned into verse by his Chinese assistants:

8. Daily Morning and Evening Prayers of the English Church, 年中每日早晚祈禱叙式 Neen chung mei jih ts'aou wan ke taou seu shĭh; i. e. "Forms of prayer for the morning and evening throughout the year,"—with references to the Psalms, &c. to be read.—This being a translation from the Common Prayer Book, no farther analysis is requisite.

9. Miscellaneous Essays, 神天道碎集傳 Shin t'een taou tsuy tsĕĕh chuen; i. e. "A collection of miscellaneous, papers on divine subjects,"—concerning divine Revelation; the visible heavens to be distinguished from the Supreme Being; Christ the Saviour; the Holy Spirit; origin of all things; incarnation of Christ; a practical address to various Classes; the Sacraments; worshiping at the tombs.

10. Tour of the World, 西遊地球聞見略傳 Se yew te kew wăn kĕen leŏh chuen; i. e. "Summary observations made on a tour of the world, westward." The traveller says, he belongs to Sze-chuen province—relates the motives that led him to undertake his travels—passes through Tibet—and part of India—embarks at Calcutta for France—relates the state of education in that country and in Europe—studies foreign literature—western opinions on the origin of the universe—European views of the globe—a map of the world, with explanations—division of time in Europe—the sabbath—nature of European governments—customs—religion—he returns to China by way of America—but is wrecked on the coast of Loo-Choo—obtains passage from thence in a Fokien ship bound to Canton.

11. "A farewell address—A translation of this paper appeared in one of the Missionary Society's publications, two years ago.

12. Life of Christ.— 救世者言行眞史記 Kew she chay yen hing chin she ke; i. e. "A true record of the doctrines and acts of the Saviour of the world."—The preface notices the creation, providence, sin, misery of man; the book is divided into twenty sections: 1. The dispensation before the Gospel, &c. 2. Christ's forerunner, &c. 3. Birth of Christ. 4. Herod, and the children of Bethlehem, &c. 4. Wise men from the east, &c.. 5. Christ at Jernsalem, in the temple. 6. His Baptism. 7. Temptation. 8. Calls his disciples. 9. His charge to them. 10. His doctrines. 11. His doctrines, continued. 12. The manner in which he taught. 13. His miracles. 14. The holiness of his life. 15. Institution of the Lord's Supper. 16. Jesus betrayed. 17. Condemned and crucified. 18. His resurrection. 19. His ascension. 20. His Apostles go forth to teach all nations.

13. The Magazine 察世俗每月統記傳 Tsăh she sŭh mei yuĕh tung ke chuen, i. e. "A general monthly record, containing an investigation of the opinions and practices of society." The five volumes of this work being all of a miscellaneous kind, Nos. 13, 14, 15, 16, and 17 of the list may be all taken together. Things of ephemeral moment, anecdotes, news, religious intelligence, &c. need not be mentioned. The following papers may be considered of some value. The importance of knowing the true God—Summary of the doctrine of Christ—the power of the invisble God—faith in Jesus—idolatry—goodness of God in providence and redemption—Unity of God—doctrine of the Trinity—exhortation at the close of 1815—explanation of passages of Scripture, where members of the human body are ascribed to God—a discourse on the spirituality of God, and the nature of divine worship, John iv: 24.—Curses of the law of Moses—view of European principles of Astronomy, the sun the centre of the system,—the planets—satellites—the earth considered as a planet—its spherical form—diurnal motion round the sun—Address at the commencement of the year 1817—Sermon—the moon and her phases—comets—fixed stars—What is meant on being "new creatures"—discourse on human depravity—on being dead in trespasses and sins."—Omniscience and omnipresence of God—Labor for the meat that endureth to everlasting life—Paul's description of charity—exhortations to godliness—God so loved the world, &c.—Repentance—To have our conversation in the world in simplicity and godly sincerity—Eclipses of the sun—"to die is gain"—Eclipses of the moon—address to youth—

Pagan objections against christianity answered—evils of an erroneous adherence to the ancients—explanation of Rom. 1: 32.—good men should be zealous to spread knowledge. The ancients offered sacrifices to the sun—Pagan objections answered. On death—The celestial globe, with an interpretation of the Latin names of 93 constellations, &c.

18. Tract on the Strait Gate, 進小門走窄路解論 Tsin seaou mun, tsow tsĭh loo keae lun. i. e. "A discourse concerning entering in at the strait gate and walking in the narrow road."—Notices the moral character of God—the sin and redemption of man—explanation of the terms strait gate and narrow road—characters of those who walk in the broad way—destruction does not mean annihilation, but eternal misery. Repentance urged—Eternal life different from the transmigration of souls—human depravity makes man's duty hard. In time and eternity, the righteous and wicked are the only real distinctions among men in the eye of God &c.

19. Tract on the sin of Lying, 崇眞實棄假謊畧說 Tsung chin shĭh, k'e kea hwang leŏh shwŏh; i. e. "Honor the truth, and reject lying."—Founded on Eph. iv. 25, and notices the different kinds of lying common among the Chinese—sin and danger of it—injurious to society and to the individual—it excludes men from heaven, &c.

20. A Catechism for Youth, 幼學淺解問答 Yew heŏh tseĕn keae wan tăh; i. e. "Easy instructions for youth, in question, and answer"—The preface notices the importance of the instruction of youth—more necessary for them than mere relative duties. The Catechism contains 165 questions on the difference between men and brutes—the design of God in creating man with a soul—attributes of God—the relations he graciously sustains towards man—His law—our duty to God and to men in different ranks of society—sin its kinds, source and demerit—the Gospel—Incarnation, life, and death, resurrection and intercession of Christ—Repentance, faith—Holy Spirit renews the heart—pardon of sin—means of salvation—word of God—Baptism—Lord's Supper, soul after death, heaven, hell, saints and angels not to be worshiped; of evil spirits; resurrection; general judgment, and what follows it, the earth to be consumed with fire; concludes with morning and evening prayers for children.

21. Exposition of the Lord's Prayer, 祈禱眞法註解 Ke taou chin făh choo keae; i. e. "An explanation of the true

method of prayer," containing a preface and ten discourses; 1. Introductory; existence of God; obligation of man; salvation by Christ. 2. Proper object of prayer; dispositions suited to it, its various kinds. 3. Name of God explained; how it is to be so hallowed. 4. Nature and laws of his kingdom; the church; how to be extended; objections answered. 5. The will of God, what, &c. 6. How we should pray for temporal blessings. 7. Sin,—the pardon of it to be prayed for; mutual forgiveness to be exercised. 8. Temptation; kinds of it; nature and operations of Satan; doubts resolved; 9. Deliver us from evil; natural and moral soil considered; the Evil one; we may not seek deliverance from the vanities of the Gentiles. 10. How we are to give glory to God; his Majesty; power and government of the world—God not to be confounded with idols; concluding exhortation.

22. Tract on Idolatry, 諸國異神論 Choo kwŏh e shin lun; i. e. "A discourse concerning false gods of the nations." God, the creator and preserver, is one only; various sorts of idolatry prevalent in China; folly and sin of it; several classes of men who support, or live by idolatry addressed; an appeal to their reason and conscience.

23. On justice between man and man, 生意公平衆益法 Sang e kung ping tseu yĭh fáh; i. e. "The method of gaining by justice, in the transaction of business."—This tract is founded on Deut. 25: 3—notices the several kinds of employments among men; the various ways of practising injustice which prevail in China, in the respective classes of society; weights and measures; spoiled commodities; over-reaching in bargains; covenant breaking; awful consequences of this sin.

24. The evils of Gambling, 賭博明論畧講 T'oo pŏh ming lun leŏh kĕang; i. e. "A brief discourse on gambling," notices the variety there is in the condition and pursuits of mankind; specifies the several kinds of gaming that abound among the Chinese; the causes from which the disposition to gamble proceeds; points out the pernicious consequences of this practice, on families, communities &c.

25. Twelve short Sermons, 聖書節註十二訓 Shing shoo tsĕĕh choo shĭh urh heun; i. e. "Twelve discourses, explaining texts of sacred scripture,' Unity of God; depravity of man; manifestation of divine grace; faith and salvation; good works; relative duties; death; difference between the righteous and wicked in their death—the resurrection—the judgment—the eternal state. These topics are but very briefly explained.

26. Dialogues, 張遠兩友相論 Chang yuen leang yew seang lun, i. e. "Dialogues between two friends, Chang and Yuen."—Chang is a worshiper of the true God, and Yuen is his heathen neighbour. They meet by chance on the road, enter into conversation, and afterwards generally meet in the evenings, under the Wootung tree. These Dialogues have extended yet to the 12th only, but are to be continued. The contents of those already printed are as follows: 1. Questions proposed by Yuen concerning Christian principles and character; the Being of God. 2. Evangelical repentance. 3. Character of Christ, and faith in him. 4. Good men seek their chief happiness in heaven; annihilation of the soul considered. 5. Chang relates his first acquaintance with the New Testament. 6. Yuen having retired, is struck with horror at his own neglect of the true God; visits Chang and finds him with his family at prayer; the resurrection of the the dead. 7. Nature and qualities of the raised bodies; doubts and objections. 8. Yuen on visiting Chang in the evening, finds him in his closet, which leads to a discussion on the object and kinds of prayer; worshiping the dead, &c. 9. The awful judgment to come; a midnight prayer under the Wootung tree. 10. Yuen objects to Chang.'s last night's prayer, because he confessed himself to be a sinner; 11. Yuen deeply impressed with the ideas of eternity and of sin spends a whole night in his garden bewailing his miserable condition. 12. Chang explains to him the method of salvation by Jesus Christ; the felicity of heaven; and misery of hell.

27. Sacred History, 古今聖史記集 Koo kin shing sze ke tsĭh; i. e. "Sacred History, ancient and modern." It is intended to continue this work through the Old and New Testaments, and down to the present time; hence the title, Vol. 1st, contains 20 sections. 1. The Universe, not eternal, nor the work of chance: 2. The order of the creation. 3. The two great progenitors of mankind in Eden. 4. The fall. 5. The consequences of the fall. 6. The promise of a Saviour. 7. The Institution of Sacrifices. 8. Cain and Abel. 9. The antidiluvian patriarchs. 10. The deluge. 11. The traces of the deluge, still visible in all nations. 12. Concerning the origin of idolatry. 14. Call of Abraham 15. Abraham's journey to Canaan. 16. He goes down to Egypt. 17. Abraham and Lot. 18. Melchisedec. 19. Sarah, Hagar, and Ishmael. 20. Destruction of Sodom and Gomorrah. Of vol. 2d only six sections have yet been printed.

28. Duty of Men in times of public calamity, 受災學義論說 Show tsae heŏh e lun shwouh; i. e. "A discourse, shewing that we ought to learn righteousness in time of public calamiy," founded on Isaiah 26: 9. This tract was inscribed to the Chinese community, in time of general sickness in Malacca; notices the extent of the existing calamity; their erroneous conceptions relative to the causes of such general afflictions; the lessons we ought to learn from the judgments of God; the false pleas which the heathen make for putting off all concern about their souls: concludes with exhortations to various classes of persons.

29. Three Pearls, 三寶會 San paou hwuy; i. e. "The three precious," viz. The Missionary, Tract, and Bible Societies; treated according to the order of their establishment, In the introduction, the nature of the gospel of Christ, its propagation, introduction into the nations of Europe; state of those nations before that time, and the numerous benevolent societies in the west, are briefly touched upon. 1. The Missionary Society. A translation of its rules, with explanatory notes; its resources; its operations among the heathen; methods it employs for the accomplishment of its object; a variety of doubts and objections solved. The existence of other societies of a similar kind, is noticed. 2. The Religious Tract Society. Translation of its plan, notes; its operations; nature and qualities of the publications it issues; its agents; the method of circulation, &c. 3. The British and Foreign Bible Society. Its plan, with notes; its vast and increasing operations; patronage; annual receipts and expenditure; books issued; translations, &c. Auxiliary Missionary, Tract and Bible Societies are hinted at in this pamphlet, which closes by shewing that though these societies differ in their plans of operation, their object is the same; that they are equally founded in true benevolence; and that they are highly beneficial to mankind. Some freedom was taken in rendering the rules of these Institutions; one or two of mere temporary or local interest are left out—and in several instances, two rules put together; but the general sense is preserved throughout.

30, A volume of Sermons, 勸訓十二 Keuen heun shĭh urh; i. e. "Twelve hortatory discourses," viz. Christ the only Saviour.—The wandering sheep returnd to the great shepherd, a thief in the night, a well spent day, why the heathen make light of the Gospel, true happiness—the good man in affliction, the happy death of the righteous, the penitent sinner seeking for mercy, who are ex-

cluded from the kingdom of God, prayer, discourse for the new year.

31. A Geographical Catechism 地理便童略傳 Te le peën tung leŏh chuen ; i. e. "A summary of geography, adapted for youth"—contains four maps, one of the world,—one of China—one of Asia—one of Europe—notices the general divisions of the globe—the boundaries—extent, productions—population—and religions of the principal countries in the world such as China, India, Persia, Palestine, Egypt, Russia, Germany, England, America, &c. &c. This being an elementary work, for use in the schools, is short, but will be enlarged afterwards.

32. "Miscellaneous Exhortations." 救世錄撮要畧解 Kew she lŏh tsŭh yaou leŏh keae ; i. e. "Brief explanations of the most important passages in the Scriptures of the Saviour." A preface concerning God as the creator, and object of worship, to which the ten Commandments are attached, passages in the 2d chapter of the Hebrews—2 Peter, 2d chapter; whole of the 1st chapter, and part of the 2d, 3d, and 4th of James, explained—2 Tim. 3, 15—1 Peter 3, 10, 1 John 1, 8—9; James 5th—Three hymns and prayers. These exhortations being the composition of a christian Chinese mechanic, who was totally unacquainted with the Gospel six years ago, cannot be expected to display a deep acquaintance with theology; and to mistake occasionally the scope of a passage of Scripture, is what might have been expected; but they appear upon the whole evangelical, serious, and useful.

Art. II. *Papers relating to the riot at Canton in July* 1846, *and the proceedings taken against Mr. Compton, a British subject, for his participation in that Riot. Republished from the China Mail.*

1: *Mr Johnston to Mr Addington.*—(Received Sept. 23.)

Victoria, Hongkong, July 22, 1846.

Sir.—The recent disturbance at Canton, in connection with the departure of the mail to England to-morrow morning, seems to render it important that the Earl of Aberdeen should be furnished with all the official information that has been received at this office relative to the serious riot of the 8th instant; and I have therefore the honour to inclose you copies of despatches with their respective inclosures, from Mr Consul Macgregor to the address of Her Majesty's Plenipotentiary and Chief Superintendent of Trade.

In the absence of any instructions to this effect, I hope that this step will meet with the Earl of Aberdeen's approval.—I have, &c.

A. R. Johnston.

2. *Consul Macgregor to Sir John Davis.* Canton, July 9, 1846, at 7 P. M.

Sir.—Last evening, at a quarter before 7, I received a note from Mr Compton, a British merchant of this place, informing me that he had been struck by a Chinaman, had returned the blow, secured the man, and carried him in custody to Minqua's hong, in front of which a large crowd was collecting. Whilst I took measures for informing the authorities of what was going on, and calling on them for immediate assistance to repel the theatened attack, Mr Jackson went to the factories, and exerted himself to repress the disposition of our countrymen to attack the mob. This he succeeded in doing, until the arrival of local military officers with troops. In the meantime he reported to me the progress of the affair, and the probability of its becoming serious. I then repaired myself to the factories, and finding on the arrival of the local military that they were either unable or unwilling to repel the mob, who were now increasing, and had begun to demolish the wing of Minqua's hong inhabited by British merchants, I was compelled to yield to the importunities of my countrymen and to accompany them to the scene of the riot, in order to disperse the rioters; on condition, however, that they would not fire upon the crowd. The prisoner in the meantime had been allowed to escape.

On seeing us advance towards them, they showered a volley of stones at us, and retreated, followed for some distance, as I afterwards learned by several with muskets and other fire-arms. These were at length provoked to fire on the crowd, by which I lament to state three Chinamen were killed. I was not present when this occurred, nor was I cognizant of it till some time after. Another party of foreigners who had remained outside the gate at the top of Old China-street, being pelted furiously by the rabble collected there, were also induced to fire on them, by which some were wounded, two of whom were left on the street, and afterwards conveyed to the hospital in Hog-lane. A Parsee in the house of D. and M. Rustomjee and Co., had his leg broken by a stone, and a German is, I understand, hurt, though not seriously, by another.

The foreign community formed themselves into watches for the night, and were stationed at the several gates of the factories, and the avenues leading to them, the Chinese military officers disposing of their force in the manner they thought most advantageous. The rest of the night passed without further disturbance.

Early this morning I received assurances from the authorities that they would use every endeavour to prevent further mischief, and they entreated me to urge upon my countrymen to keep quiet within their factories. Several ships' boats having arrived with men from Whampoa, it was soon found necessary to prevent them from obtaining spirituous liquors. I accordingly issued a circular to our merchants, calling on them to keep the crews of such vessels as were consigned to them, within their respective factories, and again exhorting them not to commit any acts of aggression, but to use all proper means for the protection of their lives and properties.

Captain Steen Bille has ordered fifty of his crew to come up from Whampoa to assist in repelling any further attack. It is difficult to conjecture at the present time what may take place. The rabble are much incensed by the death of their companions, and the shopkeepers of China-street are removing their goods, which people of experience here look upon as an indication of further violence. But it is to be hoped that the misguided mob will become cognizant of the preparations making for resistance and defence, and will be deterred by the certainty of serious personal loss from resuming offensive measures.—I have, &c.

F. C. Macgregor.

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3. *Consul Macgregor to Sir John Davis.* Canton, July 13, 1846.

Sir.—In reference to the late disastrous riot at this place, I have great satisfaction in reporting that since my last despatch on the subject, perfect quiet has prevailed in the quarter of the factories. Early in the day after the disturbance, a body of armed men from the Danish frigate, and several armed boats' crews from the merchant-vessels, came up and were quartered in the factories by their respective consignees. The following morning, however,

they all returned to Whampoa, and nothing more has since been deemed necessary than to post a few sentries from among the foreign residents themselves, in order to prevent the possibility of a surprise. A strong and apparently sufficient force of Chinese and Tartar soldiers is stationed at the top of China-street, with outposts at the principal avenues, and to all appearance no danger exists of any further outbreak for the present.

The inclosed correspondence with the high authorities will shew your Excellency the nature of the difficulties now to be contended with, and will supply details it was impossible to furnish in my first report.

A proclamation has been issued by the Governer for the purpose of allaying the excitement of the rabble. As soon as obtained, I will forward it for your Excellency's information.

It is rumoured that meetings are being held within the city by the literati and gentry, but the tenor of their deliberations has not yet transpired. Business in the shops has resumed its usual course, and there is nothing to be noted in the demeanour of the populace indicative of a more angry feeling than usual.—I have, &c. F. C. Macgregor.

4. *Commissioner Ke and the Governor of Kwangtung to Consul Macgregor, —A Communication.*

Ke, a member of the Imperial Family, Commissioner, Guardian of the Crown Prince, assistant Minister, a President of the Board of War, and Governor-General of the Two Kwang; and Hwang, a Vice-President of the Board of War, and Governor of Kwangtung, hereby make a communication.

Yesterday evening the District Magistrate of Nanhae reported to us that an Englishman named Compton had got drunk and created a disturbance with the people; and we also received your note stating that "a disturbance had taken place at the factories," &c. On this we issued a proclamation, and at the same time sent orders with the utmost speed to Lew, the Prefect of Kwang-chow, and to the Colonel Commandant, Yee, to proceed to the place with soldiers. Further the Provincial Judge, Yen, and the Grain Collector, Chaou, hastened there with all speed in order to suppress the tumult; but three of the people had already been killed, and a number of them wounded by the fire-arms of the English, and it was only after the officers and soldiers had exerted themselves to the utmost that the people began to disperse.

We have again given orders to the civil and military officers to take soldiers and protect the thirteen factories and that neighbourhood. But we find on examination that it is reported the Englishman Compton had previously to this got drunk and created a disturbance; why is it, therefore, that you have failed to restrain him, so that he has again, influenced by liquor, acted in a disorderly manner, and been the occasion of a serious case, and [why have you] permitted English to discharge fire-arms at their pleasure, so as to kill three of the people and wound many of them.

A perpetual peace having been established between our two countries, both parties must restrain their merchants and people, not allowing them to create disturbances. Then will it be possible for us to give mutual protection, and for all to enjoy profit and advantage. But the present violent conduct on the part of the English is certainly not the way to promote perpetual mutual tranquillity.

It is therefore our bounden duty to write to you on the subject. As soon as this communication reaches you, ascertain with all speed what it was that gave rise to the fighting, and who the various murderers are, that made use of fire-arms so as to wound the Chinese people, and give us a reply on the subject, and also take earnest and sincere measures for the prosecution and punishment [of the guilty] in accordance with the treaties, in order to manifest justice and good faith and dispel hatred and dislike. This case involves the loss of many lives besides the wounding of many persons; hence if ideas of partial protection be in the slightest degree entertained, it follows that people's minds will rebel, anger will accumulate in a still deeper degree and it is to be apprehended that it may produce something not anticipated, and which occurring suddenly it will not be possible to guard against. You, who have hitherto been intelli-

ent in business and in right principles, must devise mature measures for the satisfactory settlement of this affair. A necessary communication.

For the British Consul, Macgregor. July 9, 1846.

5. *Consul Macgregor to the Governor of Kwangtung.*

Canton, July 13, 1846.

I was addressing your Excellency a complaint on the dilatoriness by the local authorities in dispersing the rioters assembled between Minqua's hong and the foreign factories in the afternoon of the 8th instant, when I received your Excellency's communication of the 9th on the subject of the events which have taken place in consequence thereof.

On submitting to your Excellency the following details of what I have myself witnessed, and what has been communicated to me by other parties, I must premise that the disturbances which happened last Wednesday are mainly to be attributed to the crowded state of the streets on both flanks of the foreign factories, where, contrary to the stipulations of Sect. 4 of the Regulations of the 12th July, 1844, a multitude of idlers of the lower classes of Chinese are constantly attracted by the presence of quacks, fortune-tellers, barbers, beggars, and showmen, notwithstanding that repeated applications were made to the local authorities to remove these nuisances. It was in one of these streets, on the west side of the thirteen factories, that the late disturbances took their origin.

On Wednesday evening, between 6 and 7 o'clock, I received a message from the British merchant Compton, by which he informed me that in passing the streets leading to Minqua's hong he was struck by a Chinaman, whose blow he returned, and was then violently pelted with stones by the crowd; that he succeeded however, in securing and conveying the offender in custody to Minqua's hong, before which a large crowd of the lowest class of people was collecting with every indication of being intent upon mischief. I beg to observe that when this happened Mr Compton was far from being in a state of inebriety, as has been erroneously reported to your Excellency, although he would naturally have shewn some excitement at the indignity offered to him. His statement was corroborated by several persons who successively arrived at the Consulate to claim assistance for dispersing the rioters, whose principal attack was directed upon Minqua's hong (the residence of several British merchants), notwithstanding that the prisoner had been allowed to escape very soon after his capture.

After having given notice of the disturbance to the local authorities, and claimed their protection for the foreign factories, I repaired to the spot in person.

I found all the foreign residents (who were provided with arms for their defence) in a state of considerable excitement, and the mob actively employed in throwing large stones over the walls of the factories, and in demolishing Minqua's hong on the opposite side of the street.

For upwards of half an hour I was stationed near the western gate, within the factories, but no preparations for checking the progress of the rioters being apparent, foreigners grew more and more impatient at the delay of the military force, whose speedy arrival had been repeatedly announced to them.

The lanterns of the Assistant Magistrate of Nanhae, followed by police-runners, were now seen moving towards the scene of the riot, but it was not long before that officer was obliged to return, leaving the mob to continue their work of destruction without interruption. Already they had succeeded in destroying the iron bars of one of the lower windows, and in battering in the wall in another part of the building, into which combustibles were thrown, evidently with the intention of setting it on fire.

It was near 9 o'clock, P. M.; the disturbance had been going on fully two hours, and no military force to repel it was in sight. The winds, although light at that moment, blew from the southward. If the rioters were allowed to establish themselves in Minqua's hong without an effort being made to dislodge them before they had set fire to it, the thirteen factories were in imminent danger of being pillaged and burnt by the mob, an event that would have been

attended with the destruction of a great deal of valuable property, and eventually with the loss of many lives.

Considering these circumstances, I held a consultation with Dr Parker, the acting American Charge d'Affaires, with whom I agreed in opinion that there was *periculum in demorâ* and that it was the common interest of all, Chinese as well as foreign, to drive the thieves from their lodgement and keep the place clear until a sufficient Chinese military force should arrive. A number of persons consisting of English, Americans, and other foreigners having volunteered for the service, Dr Parker and myself offered to accompany them to the spot, with the understanding that no fire-arms should be used, unless in a case of emergency and by command.

Accordingly we went out of the gate, directing our steps towards Minqua's factory. On seeing us advance upon them, the thieves who had gathered there assailed us with a volley of stones, and then precipitately retreating, were pursued for some distance, as I afterwards learned, by several of our party with muskets and other fire-arms. These were at length compelled to fire on the rioters, in which affray I lament to state several of the latter were killed. I was not present when this occurred, nor was I cognizant of it till some time after. Another party of foreigners who had remained outside the gate at the top of Old China-street, being pelted furiously by the rabble collected there, were also constrained to fire on them, by which some were wounded, two of whom were left in the street and afterwards conveyed to the hospital in Hog-lane.

On the side of the foreigners a Parsee had his leg broken by a stone, and a German, I understand, is hurt in the head, not to mention several contusions received by others from the effects of missiles, but of minor importance.

At about 10 o'clock, or half an hour after the affray was over, the Prefect arrived with a band of soldiers. The gates at the avenues of the adjacent streets were closed and guarded, and nothing further occurred during the night to disturb the public peace.

From the foregoing statement of facts your Excellency will perceive how utterly impossible it is to deal with this matter in the way you propose, and that they are not cases of murder that are now treated of, but justifiable homicide incurred by rioters illegally assembled and in the act of forcing into, and destroying the dwelling of peaceable individuals for purposes of plunder. There was no intention whatever on the part of the foreigners to take life: they fired at random in the dark streets, and each of them is consequently ignorant whether or not his ball took effect. Thus it is impossible for me to indicate the individuals who were the immediate instruments of the several deaths which unfortunately occurred. But I shall at the same time be ready, so far as I am able, to afford your Excellency any other additional information in this untoward event, which you may point out to me.

In reference to the concluding part of your Excellency's letter, I find myself called upon to remark that, on the part of the British residents and foreigners generally, a strong desire prevails to improve our relations and cultivate a friendly feeling with your countrymen; but it is obvious to every body that a like disposition is not fostered in the minds at least of the common people at Canton, whose insolence towards foreigners is almost proverbial, evincing an exclusiveness and want of hospitality unparalleled in any other civilized country.

I would therefore respectfully and earnestly submit that the common people should be cautioned not on every slight occasion to endanger the lives of foreigners by assailing them with stones or other missiles, the latter being far from disposed quietly to endure such indignities. In the present instance it will be manifest to the good sense of the respectable portion of the Canton population, that they ought not to identify themselves with, or demand reparation for the casual death of a few common thieves and vagabonds, whose lives would have been forfeited to the laws of China if the offenders had been captured in the very act. Should any one who suffered belong to a better class than those described, it must be sincerely lamented by every man of right feeling, who cannot however but be sensible that, whosoever from idle curiosity or any

other cause gives countenance to a mob of rioters by swelling their numbers, must necessarily involve himself in the same danger and consequences to which all were indiscriminately exposed.

F. C. Macgregor.

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6 *Viscount Palmerston to Sir John Davis.*

Foreign Office, October 3, 1846

Sir,—I have had under my consideration the account of the late riot at Canton, which is contained in Mr Consul Macgregor's despatches, of which copies were transmitted to me by Mr Johnston, in his letters of the 24th and 25th of July last.

I have to instruct you to state in writing to the authorities at Canton, that Her Majesty's government regret that the people of Canton should by their lawless violence have compelled the British residents to use fire-arms in defence of their own properties and lives, and that in consequence thereof, several subjects of the Emperor of China should have been killed and wounded. But the Chinese authorities will act kindly by the people of the town if they earnestly impress upon them that the British residents are not to be attacked or insulted with impunity; and you will request the Chinese authorities to bear in mind that if they shall be unwilling or unable to keep order, the British subjects will defend themselves, and the greater the violence of the mob, the greater will be the loss of life which will be inflicted upon them.

The British government, however, trust that the Chinese authorities will not again neglect, as they seem to have done on this occasion, the discharge of the duty which belongs to them of preserving the peace of the city; and that by a vigilant police and by an active repression of the beginnings of disorder, they will in future render it unnecessary for the British residents to take up arms in their own defence. You will also say that as it is essential, with a view to prevent future outrage, that an example should be made of those who were engaged in that which happened in July, the British government request that the Canton authorities will make proper inquiries into the transaction, and punish according to law the most guilty of the rioters; you will further say that the British government has ordered a ship of war to be stationed off the factories for the protection of British subjects and their property. But it is to be hoped that the Chinese authorities will take such effectual measures of prevention, as may in future render it unnecessary for any British force, either naval or military, to have recourse to acts of hostility against Canton, in order to prevent or to punish a violation of the Treaty of Nankin.—I am, &c.

Palmerston.

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7. *Viscount Palmerston to Sir John Davis.*

Foreign Office, October 17, 1846,

Sir,—In my despatch of the 3d instant I instructed you to call the particular attention of the Chinese authorities at Canton to the necessity of their taking measures, by establishing a vigilant police and by actively repressing the beginnings of disorder, to prevent the future occurrence of events of the same character as the late riots at Canton.

But while Her Majesty's government are prepared to insist on the exercise by the Chinese authorities of such an effective controul over Chinese subjects, as may secure to British subjects the full enjoyment of the privileges to which they are entitled under the late treaty between Great Britain and China, it is at the same time their duty to see that British subjects do not exceed the limits which have been assigned to those privileges, nor by a wanton disregard of the feelings or prejudices of the Chinese, provoke a state of ill feeling calculated to produce acts of violence and disorder.

I have accordingly to instruct you, if you should not have already done so before the receipt of this despatch, to cause an inquiry to be instituted at Canton into the circumstances out of which the late riots originated; and if the result of that inquiry should justify your taking such a step, you will follow it

up by a public notification, cautioning Her Majesty's subjects in China as to the dangers to which they must necessarily expose themselves, by proceedings on their part calculated to wound the prejudices or to excite the animosity of the Chinese; and warning them at the same time, that should such proceedings on their part end in the commission of acts of violence by the Chinese, British subjects cannot expect that Her Majesty's government should insist upon the Chinese government making reparation for losses or injuries which a proper forbearance or consideration might have served to prevent.—I am, &c.

PALMERSTON.

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8. *Sir John Davis to the Earl of Aberdeen.* [Received Oct. 26.]

Victoria, Hongkong, August 7, 1846.

My Lord,—With reference to Mr Johnston's communications, in my absence, to the address of Mr Addington, forwarding copies of despatches from Her Majesty's Consul at Canton, I have the satisfaction to report that up to yesterday (nearly a month after the occurrence of the late riot) complete tranquillity has existed.

A note received by me at Chusan (immediately after completing the evacuation) from Major General D'Aguilar, induced me to return with all speed to Hongkong, which I reached in only five days, on the 2d instant.

I received the inclosure from Mr Macgregor, forwarding a communication from Keying, in which the Chinese Minister takes a view of the late transactions hardly warranted by facts, inasmuch as he represents the foreigners as unnecessarily aggressive, while in truth their prompt and united energy alone saved the factories from sack and pillage.

Mr Macgregor in his reply makes a fair statement of the actual circumstances of the case. As I observe in my inclosed despatch to him of the 3d instant, it is plain that when a desperate attempt was made by the rabble to burn and plunder Mr Church's residence, nearly three hours elapsed without any assistance from the government, and the combined energy of the English, Americans, and others alone saved the factories from a general sack, to which even the Chinese shops were equally exposed. The death of the three Chinese was therefore as inevitable as in the American case of 1844.

The Consul appeared to me upon the whole to feel too secure of the maintenance of tranquillity, as from the representation of the case on the Chinese side I was inclined to expect some trouble, and thought it best to be prepared for the worst.

The attempt on the part of the Local government to simplify the question by pretending that the English alone were concerned in the repulse of the mob I considered highly objectionable, and therefore directed the Consul not to submit to it. I at the same time approved of his not requiring the protection of a vessel of war at Canton as long as adequate aid was afforded by the government, though I should be prepared to send one up if necessary. The presence of such a vessel obviates any need of the very objectionable measure of having marines on shore.

I now add copies of the merchants' address to the Consul representing the necessity of an armed vessel being immediately and permanently anchored at Canton, and Mr Macgregor's reply, in which he denies the policy of such a course I have since received from Her Majesty's Consul the inclosed rejoinder from the British merchants, in which they strongly urge the necessity for the protection of a man-of-war.*

In my inclosed despatch to the Consul of this day's date I repeat my willingness to be guided by his own responsible opinion (being on the spot) as to sending up the "Nemesis" when she arrives, but at the same time point to him the absolute necessity of preserving the privilege of anchoring a vessel in case of need at Canton, which he had shown same disposition to abandon, though we have always hitherto practised it at every port. I conclude with expressing my sincere hope that his expectations of continued tranquillity may be realized.—I have, &c.

J. F. DAVIS.

9 & 10.

The next two documents consist of a communication from Keying to Mr Consul Macgregor and that gentleman's reply. Both are of such great length that we are compelled to give extracts only in place of the entire documents. In reference to the Consul's communication of the 13th July, Keying states:—

"On examining into the particulars reported, we find that the British merchant Compton had previously, on the 4th instant, at the door of the guard-house at Old China-street, kicked to pieces the small furniture of a fruiterer at that place, and on the military officer, Lefung-tseang, going out to admonish and stop him, he beat the latter with a cane which he held in his hand. The people assembled in the street were already in a disturbed state, and a riot had almost taken place, when fortunately the te-paou (overseer) informed the compradors, who having stopped the quarrel by their representations, all parties dispersed. On the 8th instant, at about 6 o'clock P. M. (yew kik) a foreigner was disputing and wrangling with a Chinese, a vender of plums, at the entrance to Old China-street, which Compton perceiving from an upper story, again descended with a cane in his hand, and hastened to inflict random blows with it on the vender of plums. In the course of the quarrel Compton suddenly laid hard hold of a man and took him into the Changho hong, where he tied and beat him, thus causing the assembled Chinese, who were not disposed to submit to the proceeding, to make a disturbance at the back of the said hong. It was therefore Compton who repeatedly created disturbances. Nothing could be more violent and perverse than his conduct in disgracing the military officer by blows, and in taking it upon himself to tie and beat a Chinese; and since he was in a state of intoxication from liquor it follows that he calmly proceeded to excite disturbances, which is quite inexplicable.

"Afterwards, when the man who had been tied had already been let out by the owner of the hong, the Chinese crowd not being aware of the circumstance, and wishing to get into the hong to liberate him, collected and threw stones so as to destroy the wooden rail barrier and the back wall of the said hong. The Chinese crowd did not, therefore, by any means create a disturbance without cause, but feeling resentment at the insults of the English, wished to retaliate.

"The English collected together a number of persons carrying fire-arms, went out and attacked the Chinese, who, dreading their violence, immediately retreated and dispersed; but again the English pursued them in different directions with fire-arms, and attacked them so as to kill three and wound six. The District Magistrate has held an inquest on the different bodies, which were by no means (found) at the back of the Changho hong, the scene of the disturbance, one being at the entrance of the Danish bottom of New China-street, and one at the bottom of Old China-street. It is therefore evident that the English had determined to commit violence, between which and the being constrained to kill and wound others in self-defence, there is a wide difference.

"Moreover you had at the time agreed with the others that they should not fire except on command and upon an emergency. Now as the Chinese had already dispersed, there was no emergency, still less were any serious consequences for the lives of the English to be apprehended, yet the latter disregarding your restrictions, precipitately pursued after and fired at the Chinese, acting therein in a very unnatural and unreasonable manner."

Keying then gives the names and designations of the men who were killed, and denying that they were as had been alleged, "vagabond thieves, but all daily employed and gaining a regular livelihood," adding that "if people then who were killed, have the name of thieves hastily bestowed upon them, not only will the dead be filled with resentment, but the respectable people of Canton will also be in a disturbed state on their account." In reference to the Consul's explanation that those who countenance a mob involve themselves in its consequences, Keying says "this speech very much exceeds what is right and proper:—

"If indeed the English kill the Chinese it may still be said that good people ought not to collect together and look on from the side so as to be wounded and injured in mistake; but on this occasion the Chinese, had already fled and dispersed, not daring to make further opposition to the English; yet the latter

pursued after and fired at them, wildly attacking them, so as to kill with them other persons who had no concern with the matter. If it still be considered that these people drew down the calamity on themselves, we sincerely apprehend that it will pain every one who hears of it.

"We have no desire to favour the Chinese in this case, but there is in every affair a true right and a true wrong, and if a mutual tranquillity is to subsist between the Chinese and foreigners, the common feelings of mankind and the just principles of heaven must be conformed with. Besides, human life is of extreme importance, and the anger of the public difficult to appease; hence we cannot regard this as a common matter, nor fail to aim at what is fair and proper.

"As you were not present at the time, and had besides before the affair previously admonished and warned the others not to make a light use of fire-arms, there was in reality nothing unfitting in your manner of management; but it is really a matter of difficulty lightly to shew indulgence to Compton and the others who, disregarding your restrictions and taking delight only in presumptuous violence, have regarded the lives of the Chinese as grass (i. e. of no consequence)."

Mr Macgregor in his reply sets out with enumerating the charges brought against Mr Compton and the English, in effect the same as those produced before the Supreme Court and published in the China Mail No. 92, Nov. 13, 1846, and thus proceeds :—

"Before entering into a consideration of the merits of the above points, and of the arguments therein adduced, I must necessarily revert to the Regulations of the 12th July 1844, for the protection of the foreign factories, and to express, my conviction that if they, namely, Article IV had been strictly adhered to, the late riot would never have occurred. I am cognizant of the fact that repeated official applications were made to your Excellencies to have it strictly enforced, and I do not doubt that the most positive orders to that effect were given; but it is no less certain that for a considerable time past they have been utterly disregarded. All sorts of hucksters and other persons, expressly excluded by the regulations from the two streets flanking the foreign factories, were suffered notwithstanding to establish their stalls there, attracting a great number of idlers of the lowest class of Chinese, who continually crowded the place, much to the annoyance and discomfort of the foreign community. A collision with the intruders, long foreseen, took place at last; but as it is just and reasonable in such cases to begin with the beginning, I conceive that the primitive cause of the late disturbances must be ascribed, not to the alleged eccentricities of Mr Compton, but to the palpable neglect of duty and the supineness of the officers charged with carrying the regulations into effect.

"On this occasion I think it right to recall to your Excellencies' recollection the fact that it was not the British alone, but the whole foreign community of Canton who were actively concerned in these occurrences, whence it is proper that any strictures upon their conduct should not be confined to the former, but be made to include all foreign residents collectively."

Having stated that Mr Compton's case had been represented to him in a manner differing very materially from the result of Keying's investigations, he adds,—"I have judged it necessary, in order to arrive at the truth, to examine that gentleman upon the various charges brought against him, and to hear witnesses in the case," and then proceed to point out some of these discrepancies.

We select the most important passages. As regards mobs he reads the Imperial Commissioner a lecture upon the law "as observed in well organized states":—

"The assemblage of large masses of people for unlawful purposes, under any pretence whatever, is strictly prohibited by the Legislature, and if the crowd do not immediately disperse after having been warned by the police magistrate coercive measures are resorted to in order to inforce obedience to the laws." * * *

"It can be proved that no attack was made upon the mob assembled in the

immediate vicinity of Minqua's factory; on the contrary, when our party came up with the rioters, they attacked us with a volley of stones, notwithstanding which, so long as the foreigners followed them in a body, not a shot was fired. On continuing their retreat, into the back streets in diverging directions, pursued by separate parties of foreigners, for the purpose of driving them beyond reach of their factories, the mob appears to have rallied at different times and braved them in various places by throwing stones at them. Thus situated, and finding themselves assailed by superior numbers, the foreigners were compelled to fire in self-defence, and if they had not done so they would in their turn have been driven back and severely injured, a contingency which might have led to the most disastrous consequences. So far from the mob dispersing, as alleged in the report made to your Excellencies, it was in the streets intersecting the foreign factories that they were most prepared to show fight, and if several Chinese were killed and others wounded in this affray, it was also here that several foreigners were badly hurt from the effect of missiles."

To Keying's charge that the English sallied out with firearms and attacked the Chinese the Consul answers:—

"However much the circumstance is to be deplored that the Chinese who lost their lives on this occasion should on examination have been found to belong to a better class than those which I designated as most actively engaged in the riot, yet, irrespective of the general feelings of humanity, I find no reason for altering my opinion of their case as taken in a legal point of view; and I must therefore reiterate to your Excellencies that, according to the laws of most of the western nations, a person who remains with a mob after their having received warning to disperse, (and whether belonging to the good or bad people,) is viewed in the light of an accomplice, and must take his chance of the consequences along with the rest." * * *

"In conclusion I would respectfully represent to your Excellencies two points, which appear to be of the highest importance, and indispensable for the preservation of order and tranquillity in the precincts of the foreign factories in future, viz.:

"1 That arrangements, should be made for securing a more prompt and efficient interference of the competent local authorities in cases of public disturbances than has hitherto been evinced; and.

"2 That more effectual means than heretofore should be adopted for preventing the assemblage of crowds of common people in the thoroughfares around the factories, in order to avoid as much as possible the chances of collision between natives and foreigners.

"I consider it merely necessary to call your Excellencies' attention to the first of these points, to insure its fulfilment.

"With regard however to the second, I shall have the honour of submitting a plan for your consideration, which seems to be well calculated to prevent the recurrence of outbreaks of popular violence such as we have recently witnessed.

"In the meantime I am under the necessity of intimating to your Excellencies that should the populace of Canton, under any pretence whatsoever, again endanger the lives and property of British subjects by any further attempt upon the foreign factories, without more prompt and efficacious measures being taken by the Local government, upon whom we depend for protection and the suppression of tumult, circumstances may eventually place me in the unpleasant predicament of withdrawing the British Consular Establishment from Canton, leaving the Chinese authorities and government responsible for whatever consequences might result."

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11. *Sir John Davis to Consul Macgregor.* Victoria, Hongkong, August 3, 1846.

Sir,—Since my arrival yesterday from the North, I have attentively perused all your despatches relating to the late serious riot at Canton.

From these it is plain that though the disturbance commenced in a private squabble with one of the English merchants, it ended in a desperate attempt on the part of the rabble to sack and burn Mr Church's residence. It is equally

plain that for nearly three hours no assistance whatever was afforded by the Local government, and that the only thing which saved the foreign factories from a general pillage was the repulse of the mob. by the armed English and Americans under your direction and that of Mr. Parker. In this proceeding which was rendered necessary by the attack of the rabble with stones, the foreigners merely acted in defence of their lives and property; and the death of the three Chinese, however much to be regretted was inevitable.

I am prepared to expect a great deal of trouble from the insidious and uncandid turn which has been as usual given to this unfortunate transaction by the Chinese government; and though you appear to feel secure as to the preservation of tranquillity for the present, it appears to myself that the danger of violence is very far from being passed away and that it behoves us to be prepared in every manner for the worst.

Nothing can be more inadmissible than the attempt of the local authorities (following exactly the example of the late commissioner Lin) to fix the odium and responsibility of the three deaths on the English alone, when it is notorious that Mr. Parker and many other Americans and foreigners were equally engaged. It will be your bounden duty to disclaim in the strongest terms all concern with the matter apart from the other parties, and to let no feelings of punctilio or delicacy to the latter interfere with this obvious and indispensable line of proceeding.

It appears to myself that the British merchants at Canton have no inconsiderable grounds for alarm for the safety of themselves and property under existing circumstances. I do not deny that you were right in not desiring the presence of a vessel of war near the factories at the exact period in question; but contingencies may soon occur in which such protection may be indispensable for the security of our people's lives. I must draw to your attention the broad, clear, and palpable distinction between an armed force on shore, and one of her majesty's ships anchored in the river as a place of refuge. There is nothing whatever in article ten of the Supplementary Treaty to prevent a man-of-war lying opposite to Canton, in common with Shanghai, Ningpo, and Amoy; and though I am far from thinking that one should be permanently retained there; it would be a most superfluous and uncalled-for concession on my part to the crafty government of China to make a voluntary surrender of so indispensable and indisputable a right. By article 30 of the French Treaty, a man-of-war is entitled to go wherever she can float; and the restrictions in our own Treaty are obviously applicable only to merchantmen.

Being hurried to save this day's post I can only request at present that you will keep the above principle generally in view in your communications with the local authorities.—I have &c.

J. F. Davis.

12. *Sir J. Davis to the Earl of Aberdeen.*—(Received Oct. 26.)

Victoria, Hongkong, August 18. 1846.

My Lord,—With reference to my despatch of the 7th instant, my last despatch upon the same subject. I have the satisfaction to announce that I have received information of everything being tranquil at Canton up to the 15th instant.

The "Nemesis" steamer having arrived from the north, I have availed myself of her services to convey despatches to Keying and to her majesty's consul, with permission to the latter to detain her near Canton, if desirable

I had just received the inclosure from Keying, giving a colour to the late unfortunate transactions very wide of the truth, and I accordingly replied that the energetic and combined defence made by the English and Americans alone saved the factories from pillage, in the absence of all aid whatever from the Local government.

I moreover corroborated this by inclosing to his Excellency the translation of the American account of the affair, as published at page 364 of the "Chinese Repository," which I beg to forward herewith.

The Chinese government may justly be charged with the late riots on two distinct grounds: First for not having carried out the Regulations agreed upon in July 1844 with the American authorities; and secondly, for allowing the foreigners to remain three hours exposed to the rabble, until they were compelled to disperse the assailants themselves.

I considered at the same time that the first conduct of Mr. Compton in kicking down a man's stall had been intemperate, and accordingly by the inclosed letter suggested to Mr. Consul Macgregor the propriety of fining him for the act. I also sanctioned a scheme, first suggested by Mr. Macgregor himself, that of some pecuniary compensation from the mercantile community to the relations of those persons who had fallen victims to the riot.— I have, &c.

J. F. Davis.

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13. *Commissioner Keying and the Governor of Kwangtung to Sir J. Davis.*

Keying, High Imperial Commissioner, &c. Hwang Lieutenant-Governor of Kwangtung, &c., send an answer and acknowledge the despatch of you the honorable Envoy, dated 6th month 13th (day (4th August,) after duly perusing the same.

You the honorable Envoy refer to the event that occurred in the 5th intercalary month, 15th day (8th July,) being anxious that the local authorities should restrain the Chinese populace to prevent subsequent similar disturbances, which fully proves your thorough acquaintance with the state of affairs and your solicitude for the future. After however examining all the particulars of the case, we ascertained that Compton, a merchant of your honorable country, smashed the vessels of a fruiterer in the Tsingyuen-street at the Kwantuy entrance. When however Le-fung-seang, a military man, remonstrated with him, Compton immediately used the handle of his whip to chastise and insult him. This displeased the people of the street, and hence the disturbance arose. The constable however having given notice of it to a comprador, induced the multitude to disperse.

On the 15th (8th July) about 5 o'clock some foreigners quarrelled with a man that sold plums at the entrance of the Tsingyuen-street. Compton observed this from his house, came down, pursued the man with his whip, and beat him most cruelly. The bystanders would not allow this, and an altercation ensued. Compton then collared a man, whom he took into the house of Changho, bound and beat him. The Chinese did not remain quiet, and thus arose a strife at the bottom of the buildings; and this was the origin of the affray.

The English in the meanwhile came armed in large numbers and returned the blows, whilst the Chinese apprehending, murder immediately dispersed. The English however took their firearms, divided themselves in parties, and pursued them. By this time Consul Macrgegor commanded them not to act rashly, and without his orders not to fire. Still the English would not yield to this restraint, but discharging their muskets, killed three men and wounded six. The places where this loss of life occurred are at the entrance of Tikhing street, and at the end of the Tsingyuen and Tungwan streets, and not at the bottom of the Changho establishment.

The killed were, according to the examination of the magistrate, the following; Hwang-a-woo, a native af Hoshan district, who used to retail pork for the Yuenhing shop in Shih-tseih-poo lane; Le-a-lin, a native of Sanshwuy, a fruiterer by trade; Tang-ashing, a native of Kaou-yaou, and a journeyman of the tailor Lunhop-lin. All these were tradesmen and not vagabonds. Under such circumstances we trust you the honorable Envoy will clearly perceive which party was in the right and which in the wrong, without referring to us the Great Minister and Lieutenant-Governor to decide the point.

The moment the local authorities obtained knowledge of this occurrence they assembled the military and police, and hastened thither with the utmost speed to quell without delay the disturbance. Being however at a distance of above ten le, they were unable to be on the spot in a moment. The twofold affray created by Compton was at the entrance of a street, and not as mentioned in your letter in the arena before the foreign factories.

The excitement of the people is at present by no means yet allayed, and the relations of the deceased insist upon retribution, so that another outbreak is to be feared. We therefore hope that you the honorable Envoy will manage this matter in accordance with the provisions of the Treaty, in order to shew impartiality and quiet the minds of the multitude. Thus the local officers will perhaps be able in future to put down the populace if a similar occurrence takes place; and this will be of advantage to both parties, and of the utmost importance.

Regarding the use of for the characters alluded to in your despatch as being not in accordance with the provision of the Treaty, we find that the two characters and have the same sound (cha), and are therefore used promiscuously for each other in the Chinese official letters as well as are used or written for one another from times immemorial, just as if they were the same without drawing a distinction between high or low. Though no deviation from the Treaty does thus take place, still we have given orders to the clerks to use always in future the character because you the honorable Envoy consider the former improper.

Whilst forwarding this reply we wish you the most abundant happiness, and address the same to

His Excellency Her Britannic Majesty's Plenipotentiary, Sir John Francis Davis, Bart, &c. &c.

Taoukwang, 26th year, 6th month, 18th day, (9th August, 1846.) Received 13th instant.

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14. *Sir John Davis to Commissioner Keying*

Victoria, Hongkong, August, 14, 1846.

I yesterday received a note from your excellency concerning the late riot at Canton. Being about to send despatches in a steamer to Consul Macgregor I hasten to reply. Having directed Consul Macgregor to institute a rigid investigation into the causes of the disturbance, I find that the circumstances differ greatly from those stated by your excellency. It has been wrongly asserted that Compton was intoxicated, whereas all the witnesses declare he was perfectly sober, and that he is not accustomed to be intoxicated. Moreover he did not assault any military officer, but merely called on him to quell the disturbance when he neglected to do so.

A Chinese having thrown a large stone at Compton was seized and carried into Mingqua's hong, in order that he might be delivered to the mandarins. This man however escaped, and instigated the vagabonds in the crowd to attack the foreign residences. Notice was immediately sent to the English and American authorities, who applied for Chinese police and soldiers to disperse the assailants. But as these did not arrive, it was evident that all the foreign factories would soon be pillaged and burnt, as in the year 1842. Therefore the English Consul and the American officer Parker assembled the English and Americans, who combined and armed themselves for the protection of their lives and properties. The foreigners were savagely attacked with showers of stones, and did not fire until several of them had been wounded. This in fact constitutes necessary self-defence against plunderers and incendiaries and cannot be construed into the crime of murder.

I herewith send the translation of a very correct account of the riot and attack on the factories, published by some Americans. Your Excellency will perceive their account of the transaction agrees exactly with the English account.

Since no assistance arrived for three hours from the commencement of the disturbance, all the foreigners were obliged to combine for their mutual defence. Your excellency says the distance was ten le. But surely ten le can be traversed in less than one hour—why should three hours be required?

The foreigners, not being assisted by the government, have now organized themselves into armed bands of some hundreds for mutual defence. If your excellency had carried out the regulations agreed upon in July 1844, this would have been prevented.

The people of Canton have excluded foreigners from the city, and these regarding the popular feeling, have for a time consented to forego their rights. But shall thieves and incendiaries also come and attack them in their own residences, and shall foreigners, not being protected by the government, fail to protect themselves?

If your excellency listens to false statements of the case it will only increase the difficulties. Let Chinese and foreign officers jointly investigate the facts and confront the parties. It would be well if some of the thieves also could be apprehended and punished. Let the Resulations of July 1844 be also carried out, in order to prevent attacks on the foreign residences.

I beg to renew to your excellency the assurances of my distinguished consideration.

J. F. Davis.

15. *Sir John Davis to Consul Macgregor.*

Victoria, Hongkong, August, 14, 1846.

Sir.—I have attentively perused the statements and depositions concerning the origin of the late disturbances at Canton, conveyed in your despatch received yesterday. As it appears from Mr. Compton's own statement that he kicked down the stall of a Chinese vender for no other reason than because the man stood in his way, it must be admitted that such violent conduct was unjustifiable and eminently calculated to create a disturbance.

It would have been and might still be a proper check upon the conduct of British subjects, if you had levied, or were to levy upon Mr. Compton the full fine warranted by your Consular powers on such an occasion, and in no other way can the Chinese be satisfied that all is done on the part of the British government that justice requires for the control of its subjects at Canton.

For the satisfaction of those persons whose relatives fell victims to the late riots, I can see no measure available under the circumstances, except a sum of money from the mercantile community in alleviation of their loss. Such a measure would have the effect (if adopted at the right time) of calming the irritation of the populace.—I have, &c.,

J. F. Davis.

16.

Sir John Davis to the Earl of Aberdeen.—(Recd. Oct. 26.) Victoria, Hongkong, August 27, 1846.

My Lord,—I have the satisfaction to state that up to the latest period I have continued to receive from Mr Macgregor reports of the continuance of complete tranquillity at Canton. Thus, although I deemed it right to be prepared for the worst, seven weeks have elapsed without any renewal of troubles. Though the death of the three Chinese is to be lamented in the abstract, I cannot help thinking (from the experience of the previous American case in 1844) that the example will tend to deter the thieves and vagabonds of which the Canton mobs are composed, from their predatory speculations, by shewing them that the foreigners can defend their own property, and that there is more risk to themselves than they anticipated.

The Chinese shopkeepers in the neighberhood have fortunately become alive to the danger of their own dwellings, and there is a general sense of the necessity of strong and effective measures for the maintenance of the public peace.

On the 25th instant I received inclosure No. 1 from Keying, proposing, in reply to my previous suggestion of a conjoint investigation, that some person should be detached from Hongkong. This however appeared to be a most unnecessary slur upon Mr Macgregor, whose proper business it is, accredited Consul on the spot, to communicate on any subjects with the Local government. It will further be observed that all allusion to American participation is evaded by Keying.

I accordingly replied by inclosure 2, stating that the British Consul would carry on any conjoint investigation that might be necessary, but he could take no cognizance of the acts of Americans. I further proposed the terms on which the discussions might be amicably arranged, by the punishment of the Chinese officer whose duty it was to prevent the riot; by the fining of Mr Compton for his violent conduct at the outset; and by a pecuniary compensation from the merchants engaged to the relations of those persons who were accidentally killed. But above all, I insisted on the necessity of preventive measures for the future, by the enforcement of the rules agreed upon in July 1844.—I have, &c.,

J. F. Davis.

17. *Commissioner Keying to Sir John Davis.*

Keying, High Imperial Commissioner, &c., sends the following reply to a despatch of the honourable Envoy, respecting the events of the 8th July. In this it is stated that the result of our investigation differs very much from the representation made by Consul Macgregor. It is therefore requested that the respective

witnesses be confronted, and an investigation be instituted in conjunction with the Chinese officers. This paper covered a relation of the events, which I the great Minister have perused.

I have repeatedly given orders to investigate the causes of this disturbance. As however the details are at variance with the statement made by Consul Macgregor, it is my duty to appoint an officer for examining conjointly into this affair, that the truth may be elicited. This is also in conformity with the regulations of the Treaty, according to which Chinese mandarins are requested to carry on an investigation conjointly.

I the great Minister have therefore already nominated a functionary for this purpose, and am now only waiting for the arrival of your officer at Canton, who is for that purpose appointed by you the honourable Envoy to manage this affair unitedly.

Whilst wishing you glory and happiness I address this answer to His Excellency Her Britannic Majesty's Plenipotentiary, Sir John F. Davis, Baronet, &c.

Taoukwang, 26th year, 7th month, 2d day, (23d Aug., 1846.) Received 25th.

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18. *Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, August 26, 1846.

I had the honour to receive your Excellency's note of the 7th month, 2d day, proposing that I should send up an officer for the investigation of the matters connected with the late riots.

My opinion is, that as Consul Macgregor is expressly appointed at Canton for all the national affairs of this government, it will be most in conformity with the Treaty that he should be the person to communicate with the Chinese officers in the investigation of this business. But as Americans were also concerned, I must inform your Excellency that the British Consul cannot interfere regarding them. They are exclusively under the control of their own authorities.

It appears to myself that the proper and equitable mode of arrangement would be as follows:—The Chinese officer who failed to prevent the riot ought to be punished: Compton ought to be fined for throwing down the fruit-seller's stall in the first instance: the relations of the three persons killed ought to receive a pecuniary and compassionate compensation from all the foreign merchants at Canton. Since the foreigners merely defended their persons and property from robbers, in consequence of no succour arriving from the Chinese authorities. I really conceive that the above is the only mode of settling this unfortunate business. Had a Chinese force arrived in time to prevent the attack on the foreign factories, the English and Americans would not have been obliged to fight in their defence.

But the most desirable point is to enforce the regulations of July 1844. It is better to prevent an evil than to provide a remedy after it has arrived. Those regulations if faithfully executed will put a stop to the assemblage of idle vagabonds and robbers, who are always ready near the factories for any scene of violence and plunder.—I renew, &c.

J. F. Davis.

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19. *Sir John Davis to the Earl of Aberdeen.*—(Recd. Nov. 26.)

Victoria, Hongkong, September 11, 1846.

My Lord,—With reference to my despatch of 27th August, my last report on the same subject, I have the honour to inclose further correspondence with Keying concerning the Canton riot.

On the 9th instant I received the inclosed note from the Chinese Minister, being a mere repetition of former statements utterly at variance with the facts which are notorious to every foreign resident at Canton. The two circumstances which (as I before stated) throw the blame of the late outbreak on the Local government, are—first, the non-fulfilment of the arrangement which followed the American riot in 1844; and, secondly, the want of any assistance from the civil authorities for three hours, until the incendiaries had been repulsed by the union of the foreign residents themselves.

Keying (with that slight importance which Asiatics attach to the charge) unceremoniously throws on Mr. Macgregor the imputation of having made a false report. In my reply I rebut this in terms of decorous moderation, and prove that the

real account of the transaction is the one universally and consistently given by all the foreign residents. I repeat my opinion that Mr. Compton ought to be fined for his misdemeanour, and the relatives of the innocent sufferers in the riot relieved, but at the same time call on the Chinese government to do its own duty by its people, as the only effectual means of preventing the like or even worse occurrences.

Mr. Maegregor has repeated to me the assurance that the lapse of more than two months appears to have removed the feelings of irritation. In my despatch to him I have referred to my previous animadversions regarding the case of Mr. Compton, and called his attention to the propriety of still fining that merchant for his misdemeanour.—I have &c.,

J. F. Davis.

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20. *Sir John Davis to Commissioner Keying.*

Victoria, Hongkong, September, 11, 1846.

I have the honour to acknowledge the receipt of your excellencys's note of the 6th instant, concerning the attack upon the foreign factories.

It is undoubtedly true that Compton in throwing down the fruiterer's stall behaved very improperly, and I have already informed Mr. Consul Maegregor that he ought to be fined, not as compensation for the small value of the things damaged, but a heavy fine in dollars as a punishment. Since innocent persons, being mixed up with the robbers, were killed, compensations should be made to their relatives. This the English and Americans wish to do.

Your excellency says that the consul did not send me a true report. But how is it that the evidence of two hundred English and Americans confirms every word he stated? The account I inclosed your excellency was an American statement, and exactly agreed with the English one. All the newspapers containing these accounts are universally spread over the whole world and cannot be concealed. Why therefore did the district magistrate try to conceal the truth by stating that only English were engaged with the robbers? His Excellency Hwang truly used the word "foreigners," which was in exact accordance with the fact. Why should inferior officers be allowed to publish untruths tending to confusion? Since the robbers attacked an American factory, is it likely that the Americans would consent to be burned and pillaged? The Americans understand reason, and can distinguish the right of destroying robbers from the guilt of unlawfully killing When therefore, after three hours, they saw that the district officers did not assist them, they bravely combined with the English residents and drove back the banditti who were already throwing fire into the factories to burn them.

The military officer on guard stated that Compton went into his station where he was surrounded by his soldiers and beat him. But surely a child could not believe that an unarmed man would venture to beat an officer among his own soldiers; and even if this officer had been an aged woman he would not have submitted to it. How therefore is it possible to believe one word uttered by that officer? The truth is, that Compton went to seek that officer to quell the riot, and he, neglecting his duty, was the cause of the attack by the robbers and loss of life. It is in vain that he attempts to shift the guilt on another.

Unless the Rules of the 12th July, 1844, are rigorously enforced, I foresee that bloody contests will every day be aggravated until the trade is removed to other ports. It cannot be the desire of the Sovereign of your honorable nation that the people, being uncontrolled, should constantly attack the foreign factories, and that numbers should be killed in bloody affrays. In 1844 the Americans shot a man, and again this year they together with the English have shot three. Is it not better to enforce the regulations of 1844, and by preventing the attacks of robbers, to avoid the destruction of human life? If the district magistrates do not control the people, the result must be general confusion.

I, Her Majesty's Plenipotentiary, wishing that the trade should still continue in its old channels at Canton, am sincerely desirous that these bloody feuds should be prevented, and therefore request your excellency to enforce the regulations of 1844, which were caused by the Americans shooting a Chinese in self-defence.—I take &c.

Art. III. *Notices and Reminiscences of a voyage from Canton, viâ Whampoa, Kinsing Mún, and Hongkong, to Wúsung and Shánghái, in the summer of* 1847. From a private journal.

In the policy of the Chinese, during the last ten years, a very important change—a partial revolution—has been brought about, which may be regarded as a pledge of still greater encroachments on a system at war with all right and reason. Where this partial revolution will end, or what will be its future progress, no mortal can tell. In what has transpired there are clear evidences of an invisible hand bringing good out of evil; and it is safe to conclude that the same Power will continue to work, till the nations of the East and the West, as members of one great family, shall be brought into free and friendly intercourse. Already those unnatural and unjust restrictions, that once confined foreigners to one little spot, "like fish in a tank," have been given to the winds; instead of one city, five are now accessible, and instead of a few rods of earth, miles and tens of miles of territory are open for the traveler, and security for his person and property guaranteed by solemn treaty. In confirmation of, this witness the recently published volumes of Mr. Fortune and the Rev. Mr. George Smith. The whole coast of China, like the interior of the country, was almost one entire *terra incognita*, prior to 1832. That year Mr. H. H. Lindsay projected a voyage, which, in company with the Rev. Mr. Gutzlaff, gave him an opportunity of visiting many of the principal sea-ports between Canton and Tientsin. Mr. Lindsay was then in the service of the English E. I. Company, and a member of its Factory in China. In 1835 the Rev. W. H. Medhurst of the London Missionary Society and the Rev. E. Stevens of the A. B. C. F. M. made a missionary voyage and visited numerous places between Canton and the northern shore of the promontory of Shantung. This latter voyage was made in the American brig Huron; the first was in the English ship the Lord Amherst. Both were deemed hazardous, and the former was disapproved of by the Directors of the E. I. Company; they both however served to attract attention to the "far east." In both the voyages, they visited Shánghái. In 1840 the "opium war," so called, commenced, which after repeated expeditions, terminated in the opening of four new ports, and paving the way for a more extended and thrifty commerce. * * * *

After a residence in the south of China—at Canton, Macao, and Hongkong—for seventeen years and a half, a voyage northward could hardly fail to be a subject of some interest, since it would afford opportunity of forming acquaintance with new persons and places and of making comparisons between men and things in different latitudes and under various circumstances.

Leaving Canton at half-past four o'clock P. M., Tuesday June 1st 1847, in three hours our fastboat was along-side the American barque *Coquette* at Whampoa. Though the evening was rainy and dark, our baggage was all very soon and safely housed on board. At daylight next morning we were drifting down the river, leaving in Whampoa and Blenheim reach several merchantmen with one English and two French men-of-war, the steamer Pluto being off the Factories at Canton.

On the 3d, at 10 o'clock A. M. the barque anchored in Cumsingmoon (or *Kinsing Mun*, 金星門, the Golden-star harbor,) six or eight vessels being then in the anchorage—one of the best on the coast of China. Early the next morning she was under way, but the wind being light and the tide contrary, the anchor was dropped, and it was not till 4 o'clock P. M. that she left the harbor, beating out against a fresh breeze which had spring up from the east. Late in the evening, she anchored under Lantao. The next morning's tide was out before she was through the Kap-shui-moon (or *Kih-shui mun* 急水門, the Swift-water gate,) and she compelled to run back anchor. In the afternoon she again got under way, and took up her anchorage just off the house of the harbor-master in Hongkong.

On Monday evening, she proceeded to the Lyee-moon (or *Lí-yū mun* 鯉魚門, the Carp Passage), from whence she took her departure for Shánghái at six o'clock on the morning of the 8th. The northeasterly winds, which had prevailed since the 4th, still continued, and her course was shaped accordingly. In good trim, under full canvass and close hauled, her motion was just sufficient to produce a degree of seasickness not very unwelcome to one long pent up in the dense atmosphere of a Chinese city.

At sunrise on the 9th we were off Pedra Branca,—by the Chinese called Tái-sing-cháu, 大星磐, the Great-star-pin, with light winds.

On the 11th we were off Namoh, the island which marks the boundary between the provinces of Canton and Fuh-kien. At midnight a

dead calm succeeded the fresh northerly breezes that prevailed during the day—a change hardly desirable even to those who had been suffering from sea-sickness. Next day at noon, the monotony was relieved by gentle zephyrs, most welcome from the south and west. We saw the "Brothers" in the course of the day; and the next morning having passed Amoy, the Ockseu (or *Wúkiú*, 烏坵,) were in sight and the high lands about Chinchew.

The first view we had of Formosa, in the afternoon of Tuesday the 15th, was enchanting. The sun had descended more than halfway to the horizon and was pouring down its oblique rays on a range of dark heavy clouds that enveloped the whole island. Very soon, as if by magic, this dark mass became illumined, and rose up uncovering the tops of the mountains distant from us sixty or seventy miles eastward. The scene was beautiful beyond descrip'ion

On the 17th we were off Fuhchau, with head winds and no land in sight. The 18th was a stormy day, cold winds blowing fresh from the north, accompanied with rain. Early on the 19th, the rain ceased and the clouds disappeared, and before noon we were becalmed off the Chusan group, in lat. 29° 38′ N., long. 122° 43′ 30″ E. For some hours it was doubtful what course the Coquette would take. The winds however, soon turned her head westward towards the main, and having run by the *Mouse*, *Starboard Jack, and the Corkers*, she dropped anchor just off Buffalo's nose, or 牛鼻山, *Niúpi shán*. This island is a mile and a half in extent from north to south, and half that from east to west; it has three peaks, the central one is the highest, and rises 500 feet above the sea. The eastern shore is rocky, and near the northern extreme the island is perforated, and hence probably the Chinese have given it the name *Buffalo's nose*.

Sabbath morning, June 20th, as the sun threw his dawning rays over the summits of Luh-wáng, the prospect on the south and west and north was very charming, especially to a stranger, who had never before visited the Chusan Archipelago. The island, and mountains rising in the distance on the main, beautifully green checkered with cultivated patches, answered faithfully to the descriptions that have been given of them since the arrival of Macartney's embassay in China, fifty-four years ago this day. At 8 o'clock our barque was under way, and a light breeze from the south carried us slowly on through Gough's Passage," to Kito Point, round Roundabout island, and then up Tower-hill Channel, leaving Tinghái with its adjacent

islands off on our starboard. In the evening, after having run up by the Steward, Golden Island, Blackwall, and the "Volcanic Group," we anchored before midnight just off the "Southwest Horn of the Rugged Islands."

At 11 A. M. the next day we were off "Gutzlaff's Island," a conical rock rising 210 feet above the water a few miles northeast from the "Hen and Chickens," and distant say fifteen or twenty from the great river, *Yáng-tsz' Kiáng*, 洋子江, or "Child of the Ocean." During the whole day, light winds prevailed and in the evening a fresh breeze springing up carried us quickly to the mouth of the Wúsung, where we anchored for the night. Next morning the Coquette moved up to Wúsung where a dozen or more foreign vessels were lying, and on Wednesday afternoon ran up to Shánghái and anchored at 8 P. M. close off the foreign Factories.

To those who have repeatedly voyaged along the coast of China, such a trip as ours might be uninteresting. But to me it was far otherwise. The vessel, her captain, officers, crew, and passengers, and the constant change of scene, from the hour we gave the parting hand to our friends in Canton till we were welcomed by those in Shánghái, have left many agreeable impressions which will not soon be obliterated.

As these notices may fall into the hands of some who are familiarly acquainted with the coast and the ports now open to foreigners, a glance at them will show their relative bearings. The following memoranda indicate with tolerable accuracy the population and geographical position of the five consular ports and the settlements of the Portuguese and English in China.

Macao,	lat. 22 11 30 N.,	lon. 113 32 30 E.;	Pop. 30,000
Hongkong,	lat. 22 16 30 N.,	lon. 114 08 30 E.;	Pop. 20,000
Canton,	lat. 23 07 10 N.,	lon. 113 14 30 E.;	Pop. 1,000,000
Amoy,	lat. 24 10 18 N.,	lon. 118 13 30 E.;	Pop. 250,000
Fuhchau,	lat. 26 02 24 N.,	lon. 119 25 00 E.;	Pop. 600,000
Ningpo,	lat. 29 55 12 N.,	lon. 121 22 00 E.;	Pop. 300,000
Shanghai,	lat. 31 24 29 N.,	lon. 121 32 02 E.;	Pop. 300,000

Previously to the late war the navigation of the Chinese sea—at least of that part of which is north of Hongkong—was both difficult and dangerous, but with the aid of the charts and directions that have been prepared by captains Kellett, Collinson, and others, it is now probably as easy and as safe as that on any equally extensive coast in any quarter of the world. The tyfoons—literally *tafung*, 大風," great winds"—that occur in these seas are quite

like the autumnal storms, "the hurricanes," that are frequently encountered on the Atlantic ocean. Regular tyfoons seldom occur earlier than the 20th of July or later than the middle of October. From the first of October to the end of May, northerly winds usually prevail; and the southerly, during the other months of the year; but it is not invariably so, for sometimes as in the present instance, the usual order is reversed. Vessels that had preceded ours only a few days, made the trip with fair southerly winds in less than a week. But instead of such, she had either to encounter northerly winds or was left becalmed to drift backward by the current still running to the south.

The Coquette—her name notwithstanding—possesses excellent qualities with capabilities every way such as to render her a match for any thing of her kind, not exceeding her burden of 473 tons. Her crew was not one of the best, comprising some three-and-twenty Manilamen, a few of whom only were fit for their places, or such as had been *engaged* to come on board: the remainder of the crew, the carpenter, sailmaker, cook, &c., were as different from each other in their national character as in their profession, no two of them being from the same country. The first officer, Mr. Williams, was from Stockholm, gentle in his bearing towards the men, able and evidently well acquainted with his business. The second and third officers were both young, looking forward to advancement, anxious to qualify themselves accordingly. Captain Prescott is fully entitled to the high reputation he enjoys. The passengers—Charles J. Braine esq. and lady, and the Rev. Dr. and Mrs. Bridgman—could not but be well pleased with his care and kindness. That the voyage occupied fourteen instead of six days was no fault of our barque or her commander; nor was it in any way tedious—certainly at least it was not so to me. Indeed, it would have been agreeable, had circumstances rendered it necessary, to have stood off and on and touched at all the principal places along the whole coast, in the provinces of Canton, Fuhkien, Chehkiáng, and Kiángsú up to Shánghái.

The little we saw of the islands and mainland only increased our desire to see more. We met two or three sail off the coast of Fuhkien, and spoke the Denia off Elephant's Island. The number of fishing smacks was small, though some were in sight every day. Of fish, fowl, &c., there were few to attract attention.

Until we reached the Chusan group, the islands and the main were so distant that we could form no idea of their particular characteristics. But when the clouds cleared away, on the forenoon of

the 19th, and enabled us to get a glimpse of Luhwáng, Patahecock, and the highlands beyond, it was evident enough that we had changed our latitude.

So far as I could see there was no difference between the islands and main land. Both seemed equally diversified with rocks, shrubs, straggling trees, and (what was most characteristic and picturesque) strips and patches of cultivated soil, often extending from the water's edge quite over the highest ridges. Their general contour is not unlike that of the islands at the mouth of the Canton river. There is however, at the north, less of rock, more vegetation, and the peaks and ridges are less sharp and rugged. "Ketow," the most prominent point on the main, instead of being a bluff headland, as I had supposed, having bleak and barren sides, is, like most of the islands, more or less *cultivated*, wearing a subdued and softened aspect. Roundabout island is a fair specimen of the whole group—so far as it came under our observation. It is of a circular shape, a quarter of a mile in diameter, its center rising say 300 feet and forming its highest point. One third of it—its entire base—seemed to be solid rock, the remainder was soil, most, of which was highly cultivated.

The *rock*, wherever it appeared among the islands, I took to be granite. In some places it shoots up into high summits, two, four, six and more, hundreds of feet high. Often, however, it is seen in bowlders, scattered here and there on the hill-sides and giving them a beautifully checquered appearance. Between the peaks and bowlders, perhaps, on an average, one third of the surface is arable or cultivatable soil—for the plough seems not to be used on the hill-tops—while the remaining third is covered with shrubbery and green sward.

Of *cattle*, on these "thousand hills," we saw only one small herd. Near Singkong, as we were running up by Golden Island and Blackwall, some buffaloes were observed grazing on the hills, lean and dark as the herdsman who was keeping watch over them.

The *people* everywhere seemed miserably poor, seeking a subsistance in part by hook and net from the sea and in part by cultivation of the soil. A few stacks of grain and some huts and hovels were seen here and there, and now and then a little cluster of houses. Of the abodes of the dead, one solitary grave, on the east side of Golden Island, was all that came under our observation.

On entering *the* River—Child of the Ocean—the numerous native craft, seen in all directions, indicated our approach to some

great mart long before the low banks to the westward were visible from our deck. While anchored off the mouth of the Wúsung, on the morning of the 21st, a continuous line of junks and boats came up with the wind and tide both being fair and strong. A few proceeded up the great river, while the large part entered the Wúsung, all passing close by the Coquette; for a time they could not have been less than forty sail per hour. Each junk and boat was numbered, and on it the name of the place to which it belonged.

On the afternoon of the 22d, I walked on shore, first to Páushán and then to the town of Wúsung. Considering the richness and fertility of all the surrounding country, everywhere highly cultivated, it were natural to expect that these towns would afford some signs of wealth and prosperity, instead of being, as they are wretchedly poor and dilapidated; the houses rude and filthy; and a population of men, women, and children degraded and miserable.

Páushán is a walled town, situated on the western bank of the Wúsung, near the point where it enters the great river, the ground there forming an obtuse angle,—on line of the bank, that of the Yángtsz', Kiáng, running northwest by west, and the other, that of the Wúsung, nearly southeast by south. Standing on this angle, and close to the water, you have under you a noble piece of work: it is a stone-wall, rising ten or twelve feet above the surface, built of heavy blocks, laid tier above tier, the topmost one secured by iron fastenings, and the whole, with the mud embankment raised on its inside, forming a substantial barrier against the encroachment of the waves, which, in high tides and stormy weather, dash upon it with great fury. Along the Wúsung this wall extends some two hundred rods, and apparently much farther in the other direction towards the northwest.

Upon this barrier are the ruins of these famous batteries that were so easily carried by the British forces on the 16th of June, 1842. These batteries together with those on the opposite bank of the Wúsung, in which were nearly three hundred pieces of artillery, must have appeared formidable. A few of the old guns are still to be seen along the ruins, while others are piled up in a neighboring temple. The battle of Wúsung is chiefly memorable in the annals of China on account of the loss of Chin Chungmin, who fell covered with wounds, and has since been elevated to a seat among the gods of his country.

Páushán is the capital of a district or *hien*, and by imperial authority has its own magistrate, a *chí-hien*. It is "four square," each

of its sides facing one of the four cardinal points, and each having its own gate. We entered the northern one, and walked straight through the town, and made our exit from the southern. When near the center, we passed under a very high tower and at the same time crossing a street running at right-angles to that in which we were. These two seemed to be the principal streets, in breadth perhaps twelve feet, and were once paved or flagged, partly with brick and partly with stone, both now almost buried in mud. Houses lined both sides of the way, and would remind the traveller, who had been in New England, of the lines of horse-sheds seen contiguous to some of the country churches,—with this difference, that instead of light shingles and heavy boards and timbers in the one, you have here dark tiles and black mud and brick walls. Nothing could be more dreary and sombre than the houses of Páu-shán—or "Precious hill," as it name, being interpreted, signifies.

Beyond the two principal streets, there were others, with gardens and fruit trees, &c. There were also several ditches, all supplied from the Wúsung by a canal which unites with the river at the town of Wúsung, the water, at the rise and fall of the tides, running in the direction opposite to that in the river. The walls of the city might be, judging from our wall, 80 rods on each side, their height say 20 feet, and their thickness nearly the same,—built chiefly of brick. On approaching the gate, boys shouted at us and gathered in great numbers after us as we passed along the street—more than once shouting *kwei tsz'*, 鬼子, instead of *fán kwei* so commonly heard in the streets of Canton. Most of the men were idle, while many of the women were engaged in spinning, reeling, and weaving cotton. The whole place had an air of great antiquity, and with a little help of the imagination one might easily fancy both it and its inhabitants to be the same that they were in the days of Yáu and Shun who flourished two thousand years before the Christian era.

The town of Wúsung, two miles (more or less) distant from Páushán, stands at the mouth of a creek of the same name, and has given its name to the town and to the large river, which above Wúsung is called *Hwángpú*, "it having been first opened by a man whose surname was *Hwáng*." Wúsung has no walls, and is very inferior to Páushán, except that, having a custom-house and a good anchorage, it is often thronged with sea-going people.

My "first impressions" of Shánghái were for the most part in perfect keeping with those opinions, which, first formed by the oral and written accounts of Messrs. Lindsay, Gutzlaff, Medhurst, Stevens

and others, have been confirmed or modified by subsequent report. What seemed most striking, was the existence of an out-line European town, and the presence of a hundred or more foreigners—and these where four years ago nothing of the kind was to be found. There are here already established not less than twenty-five commercial houses, and three or four protestant missions.

Art. IV. *Bibliotheca Sinica: Introduction;* No. I., *Ming Sin páu Kien, or Mirror of the Mind. By the late Rev. Dr. William Milne.*

Among all the papers published in the Indo-Chinese Gleaner, from its commencement in April 1817 till its close in April 1822, the *Bibliotheca Sinica* are the most valuable, useful, and interesting, both to the general reader and to the student of Chinese, they are, though sometimes hastily written, the most instructive papers extant, on Chinese literature. The series comprises fourteen numbers, and were, we believe, all written by Dr. Milne. As copies of the Gleaner are no longer to be procured, and as but few of our readers in or out of China possess the work, we propose to transfer the whole series to our pages.

To the Editor, Sir,—In one of my crawling expeditions, I chanced to come in contact with a letter, signed by a professor in the Northern University of Scotland, and suggesting the utility of some one's compiling a short account of those books which are held in highest estimation among the Chinese. I have since reflected a good deal on that gentleman's suggestion, and as I am now creeping through some shelves loaded with such books, it occurred to me, that I might try my skill in this way; and so at length, I resolved to set about it; for though I am, as my name imports, a mere book-worm; yet Sir, I assure you, I am by no means insensible to the attentions of the human species, or willing to conceal from public view, that I have some "learned friends" among mankind. This little spice of vanity, you will be the more ready to excuse in me, from the circumstance of its being so common among your own race as I perceive in those folios, quartos and octavos, through which I have lately had the pleasure to eat my way. It occurred to me, that in the English language, some imperfect hints of which I have learnt in my way through numerous Libraries, nothing of the kind above proposed, had yet appeared; and, meeting some weeks ago, with a work which you call the *Indo-Chinese Gleaner,*—a work which seems, like John Bunyan's rake, to scrape together sticks and straws, dust and stones; yea, I had almost said, sheep and

oxen, birds and fishes—the labours of men, and I cannot see why not the productions of insects also—meeting, I say, with this work, it seemed exactly fit as a medium for the communication of my lucubrations. My reasons for thinking so are three: First, because your work is sufficiently miscellaneous, to admit what I can by chance or design scrape together for you, without regard to order of time, regularity of arrangement, or refinement of style. Secondly because, as you only profess to be a sort of caterer, I think, there is a good chance of my escaping the pointed teeth of those author-devouring wolves, called Critics. For though now-a-days, it has somehow become the privilege of the creeping tribe to which I belong, to acquire some smatterings of literature; yet, I fear, my productions are of a texture too tender, and too unskilfully put together, to bear the eager-eyed glance, or the rough pawing of your Edinburgh, Eclectic, British, and Quarterly Reviewers. I have therefore every reason to think that, lying snug between the leaves of your humble work, my productions will never be seen by them, or at least never judged fit to furnish them with half a meal. I can, however, tell them for their satisfaction, that, if they ever do treat me rudely, they shall suffer for their pains; I shall dig through the very first of their elegantly bound octavos which I chance to meet. Thirdly, because your publication will probably carry my name over the ocean, and make my papers familiar to others of my own species, whose favor I am not unwilling to court, and whose gratification I shall not be backward to promote.

I know very well, Sir, the conclusion that will be formed by sagacious and penetrating spirits, on the seeming inconsistency between this and the preceding paragraph, viz. that they here discover a high degree of pride, vanity, and self-complacency, lurking under a specious mask of humility; and a consciousness of incapacity to appear respectably before the public united to an excessive desire to be known; I have only to say for myself, that their suspicions may perhaps be well founded; but, in the present age, so highly favorable to improvement, why should it be deemed a crime for a worm to put on wings? Indeed, Sir, to tell you the truth, the literary vanity of not a few of your tribe has furnished me with many hearty dinners; the thick and massy volumes—the many leaved, (not many lined) prefaces—and the handsome apologies, which it has dictated, have cost me no short time, and no small pains, to get through; tell your readers therefore not to be surprised, if they find my breath a little affected by the qualities of my food. I would add a fourth reason, were I not a little afraid, that your readers will perhaps question the truth of my professions, namely that a wish to encourage the benevolent objects of your publication has led me to prefer it as my medium to the public, rather than any other; for though I eat books, I never eat men; but am on the contrary, a hearty well-wisher to the human species; I strive daily to imitate the actions of those of them, whom I deem most worthy, and would feel a sensible pleasure if my scrapings, could ever procure a dinner for the widow, or a coat for the orphan. I have also a certain partiality for those men called Missionaries, because they have often enter-

tained me very hospitably on the shelves of their book-cases: and you will allow, Sir, that on the principle of gratitude, it becomes a kind of duty in me, to render my productions as acceptable and useful to my kind hosts as possible, (at the same time not forgetting others to whom I may in future be indebted.) I must therefore, if you mean to admit me as a correspondent, beg leave to accommodate my papers in a more particular manner to this class of men, which like my own, is very apt to be neglected and trampled upon.

The work which I propose, sir, is not I believe, superseded by any other yet published, in the English language; at least so far as I know. A short time since, I cut a road through an old Latin folio, published in France, under the title of "*Catalogus Librorum Sinicorum*," by Formount. Its object seems to have been very nearly the same with that of the pages which I now propose. But as it is not in English, I consider it as in no way superseding my plan; and as it is now very much the practice, to give a blow at the bones of dead authors, so, that I may assimilate as much as possible to the manner and spirit of the age, I dismiss the old gentleman, venerable indeed in his day,—by stating, that his book did not satisfy me. His list appeared defective, and indifferently arranged, and the whole seemed to have been compiled without care, from detached papers, furnished by the Romish missionaries; compiled by one who, however great a general scholar, had but a very inadequate knowledge of Chinese literature, for such a work; and one under whose hands the productions of the missionaries suffered considerably.

I intend therefore to send you now and then, short accounts of such Chinese books as come in my way, of whatever kind—of their contents, composition, and style; names of their authors and date of publication, when these can be ascertained—accompanied with short extracts from them, and occasional illustrations and remarks. Finally a systematic arrangement of the whole will perhaps be made at some future time, the defects of these miscellaneous papers supplied, and their errors corrected. I mention this also, in conformity with the spirit and custom of the age, to let you and the public know, that I consider *this province as my own, and hope no literary marauders will venture to invade my territory, rob my possessions, or crown themselves with my laurels!* If they do, I shall gnaw the root of their glory, and cause its leaves and branches to wither! But Sir, tho' I strive to be humorous in the preamble, I shall be more grave in the prosecution of the work itself; unless indeed I be provoked by neglect, to spit a little book-venom on this ungrateful and indiscriminating age!

No. I.

Title.—明心寶鑑 *Ming sin paou keën*; i. e. a precious mirror to reflect light on the heart, or the mirror of the mind. The book is intended chiefly for children, hence the words 便蒙 *peën mung*, i. e. convenient, or easy for children, are frequently prefixed to the name.

Author.—There is no preface in those editions that I have seen, nor any

name in the title page, by which the compiler can be known. But a learned Chinese whom I have consulted, says, that he thinks it must have been compiled by some school-master, for the use of domestic academies, which are common in China among persons of property.

Date.—When first published does not appear. The edition from which I write, was published in the 58th year of Keenlung, (1793.) There are other editions, some of which being mere catch-pennies, are exceedingly defective —long and useful paragraphs are curtailed—and characters of a simpler construction, but easier cut than the genuine characters, are substituted.

Nature of the Work.—It contains the cream of all the moral writings of the Chinese. It consists wholly of quotations from their most approved writers, both ancient and modern. There are quotations from upwards of seventy different Authors; moralists and philosophers, and writers of all the three religious sects;—who lived in all the intervening ages from the time of Yáu down to about the middle of the last century, embracing a period of chronology of little less than four thousand years.

Form—One volume, small octavo, containing 54 pages; twenty sections; and is divided into two parts; costs in China about four-pence half-penny English.

Contents.—The Sections are arranged in the following order: 1. On the practice of virtue: shewing particularly the duty and advantage of delivering it down to posterity. 2. On reason—The word 天理 Thëen lee, which I here render *reason*, seems several times to mean Providence in this section. 3. On the duty of acquiescing in the decree of fate. 4. On filial piety. 5. On rectifying self. 6. On contentment. 7. On keeping the heaart. 8. On restraining the temper. 9. On diligence in learning. 10. On instructing children. (Here ends the first part.) 11. On examining the heart. 12. On education in general. 13. On government. 14. On the regulation of families. 15. On the duties of the relations of life. 16. On the observance of those ceremonies of politeness, which are dictated by propriety. 17. On fidelity. 18. On conversation. 19. On the intercourse of friends. 20. On the duties of women.

These are the titles of the several sections; but the reader is greatly disappointed in finding that there is often scarcely any connexion between them and the sections themselves. Indeed they are mere mottos stuck in at the beginning, as if for the purpose of allowing the compiler to arrange under them whatever chanced to come first in his way, whether connected with the subject or not.

Composition and style.—The work is wholly of the didactic kind. It is a compound of poetic and prosaic compositions—of anecdote, aphorism, and history. The style is often figurative; and partakes of all that variety that may be expected in a book of mere quotations, made from so many different authors, of different periods of the world, and of different taste and talents. The Christian Missionary, who studies this book will find many suitable words and phrases, which he may turn to good account, in communicating

moral truth. But, as a whole it is by no means adapted to be a model of style to him, either for conversation or writing.

As a specimen of the materials and composition, I shall give a sentence or two out of every section.

1. "Treasure up gold to hand down to posterity, and it is not certain that posterity will take due care of it. Collect books to hand down to posterity, and it is not certain that posterity will be able to read them. It is therefore better to lay up in darkness a store of secret virtues, as the sure plan of permanent advantage to posterity."

2. "The man, who by committing bad actions, becomes famous, if men do not punish him, Heaven will certainly slay him."

3. "Death and life are here determined—riches and honor are from Heaven."

4. "He who acts filially towards his parents, his own children will also act filially towards him. If he is himself unfilial, how can he expect his children to be filial? The dutiful and obedient will have dutiful and obedient children—the rebellious and obstinate will have rebellious and obstinate children. If you do not believe, only look at the drop from the eaves, how it successively falls, and without error."

5. "He who does not value himself, will suffer disgrace. He who does not respect himself, invites misery. He who is not self-full, receives advantage. He who is not self-opinionated, will attain extensive learning."

6. "Contentment furnishes constant joy. Much covetousness, constant grief. To the contented, even poverty is joy. To the discontented, even wealth is a vexation. The contented will always have a competence, and be their whole lives without disgrace. He who knows where to stop, and always stops there, will his whole life be without shame. Compared with those of your superiors, your circumstances may not be competent; compared with your inferiors, you possess superfluity."

7. "Sit in your secret chamber, as if passing through the public street. Take care of the inch-large heart, as if driving six horses."

8. "Man's temper is like water. Water overturned, cannot be gathered up again. The temper, let loose, cannot be again brought under restraint."

9. "The living man who does not learn, is dark, dark, like one walking in the night."

10. "He who brings up a son, but neglects to instruct him, loves him not. He who instructs his son, but without due strictness, also loves him not."

11. "A mirror displays the countenance. Wisdom sheds light on the heart. If the mirror be bright, dust cannot stain it. If wisdom be clear, that which is evil and lascivious will not be produced."

12. "He who is without education in youth, will be without knowledge in old age."

12. "A good prince is generous to his people, without extravagance; employs them in labour, and they murmur not. He desires without covetousness; is dignified without pride; displays majesty without sternness.

14. "Young persons and servants ought not in any affair, whether small or great, to act of themselves; they ought always to ask of the elder branches of the family."

15. "Brothers are like hands and feet. A wife is like one's clothes. When clothes are worn out, we can substitute those that are new. When hands and feet are cut off, it is difficult to obtain substitutes for them."

16. "The benevolent man loves others. The polite man respects others. He who loves others, others will always love him. He who respects others, others will always respect him."

17. "He who is ready with promises, will rarely fulfill them. He who flatters one in his presence, will commonly be found to speak evil of him behind his back."

18. "The mouth is the door of human misery; and the tongue, the axe which exterminates the body."

19. "To hold intercourse with a good man, resembles the scent of the *lán-hwui* flower. One man plants it, and all inhale the fragrance. To associate with a bad man, is like one climbing a wall with an infant in his arms. If he slip his foot, both fall and suffer."

20. "There are four things in women which deserve praise: a woman's virtue, her countenance, her words, her labours. A woman's virtue requires no extraordinary talent, above that possessed by others. Her countenance requires not the exquisite charms of superlative beauty. Her words require not fluent lips or the talent of discussion. Her labours require not a higher degree of skill and dexterity, than that commonly possessed by others. Let her be chaste, innocent, sober, and economical; mind her duty; be neat; in walking and resting, preserve modesty; in her actions, observe a rule;—these constitute female virtue. Let her wash and dust well; keep her clothes neat and clean; bathe at proper times; and preserve her person from filth;—these constitute female beauty. Let her choose her words; avoid unbecoming coversation; speak at proper times; thus she will not displease others; these constitute female conversation. Let her diligently spin, and make cloth; let her not indulge her appetite, in regard to savory food and liquors; let her prepare good things to set before the guests. These constitute female labour. These four combine the essential virtues and duties of women. They are exceedingly easy, and she who practices them is a virtuous woman."

Thus, Sir, have I given you a short sketch of the Ming-sin-paou-këen. Your readers will form their own conclusions. I shall close by two remarks —The first is, that, as these sketches are intended in a great measure for those who may study Chinese, so I have given the title of the book in the native character; that, if they wish to purchase it, they may be at no loss for the words which form the name. The same method I shall observe in my future communications with you on this subject. The second is, that however excellent the extract from the 20th section, on the duties of women may appear, (and I own that it is very useful, though defective) it is by no means adequate to atone for the detestible sentiment, which lies at the foundation of the ludicrous comparison drawn in that extracted from the 15th section. This sentiment of disrespect to the female character, pervades Chinese books, manners, and hearts.

Your's truly, 蠹魚 *Tu Yü*

Art. V. *List of Foreign Residents at Shanghái and Amoy, August*, 1846.

Shánghái.

English.

Alcock, R. and family,
Anderson, J.
Aspinall, jr. R.
Aspinall, W. G.
Beale, T. C.
Beaumont, J.
Birdseye, T. J.
Brodie, G. F.
Bowman, A.
Bowman, J.
Brown, W. W.
Burn, N. and family,
Burton, E.
Calder, A.
Clark, H.
Cohen, ——
Cooper, J.
Crampson. J.
Dallas, A. G.
Davy, H.
Dundas, H.
Empson, C.
Farquahar, W. C.
Fearon, C.
Fincham, A.
Gibb, J. D.
Gibson, E.
Grant, J.
Gray, H. M. M.
Hale, T. H.
Hargreaves, W.
Harvey, F. E.
Hetherington, J.
Hogg, W.
Hurbertson, G. F.
Hume, G. and family,
Hutchinson, W.
Kay, W.
Layton, F.
Levin, E. H.
Lewis, A.
Lewis, J.
Lockhart, W. and family,
Lomax, J.
MacDonald, J.
Mackenzie, K. R.
Mackenzie, C. D.
Maltly, C.
Matheson, C. S.
M'Clatchie, Rev. T. and family,
Medhurst, Rev. Dr. W. H. and fam.
Meredith, K.
Milne, Rev. W. C. and family,
Moncrieff, T.
Norton, W.
Parkes, H. S.
Platt, T.
Potter, D.
Potter, W.
Pyke, W.
Pyke, T.
Richard, P. T.
Robertson, D. B.
Robertson, F.
Ross, J. B.
Saul, R. P.
Shaw, C.
Sillar, D.
Smith, J. C.
Smith, H.
Smith, G. F.
Stewart, J.
Syle, Rev. E. S. and family,
Thistlewaite, J.
Thorburn, W.
Ullett, R. B.
Urmson, G.
Wade, J. and family,
Warrington, J.
Waters, C.
Watson, J. P.
Welch, J.
White, J. and family,
Wildman, J. R.
Wills, C.
Wilson, C.
Winch, J. H.

Americans.

Bates, E. W.
Baylis, N.
Boone, Rt. Rev. W. J. and family.
Bridgman, Rev. Dr. E. C. and fam.
Brinley, C. N.
Coolidge, ——
Cunningham, E.
Fogg, H.
Graves, P. H.
Hall, ——
Pierce, W. P. and family,
Saul, R. P.
Sturgis, R. S.
Taylor, E.
Wild, ——

Wolcott, H Q.
Woodberry, C.

Parsees.

Dadabhoy Burjorjee.
Dossabhoy Hormusjee,

Mohammedans.

Isaac Ruben.
Phaik Hussen Budroodeen.

Amoy.

Backhouse, J.
Brown, Rev . H. A.
Doty, Rev. E.
Hertslet, F. L.
Jackson, Robert
Layton, T. H.
Lloyd, Rev. John
MacDonald, A. J. B.
Miln, James
Muir, J. D.
Myrtle, David
Peet, Rev. Lyman B.
Pohlman. Rev. William J.
Reis, T.
Reyes. Jacinto
Stronach, Rev. Alexander
Stronach, Rev. John
Stronach, Miss
Syme, F. D.
Talmage, Rev. J. V. N.
Tait, James
Thompson, John
Winchester, C. A.
Zabell, F. W.

ART. VI. *Journal of Occurrences: general remarks; papers relating to the riot; obituary; office of Chargé d' Affaires; arrival of missionaries; correspondence with Shih-wei-táng.*

WE commence in this number a republication of papers which have already appeared in the China Mail. As it is thought that they possess sufficient interest to render them generally acceptable to the readers of the Repository, we shall transfer the entire series to our pages.

We heartily approve of the discretion and the very rational manner in which this correspondence was conducted. The determination evinced to bring the Chinese authorities to an equal and practical consideration of mutual interests and responsibilities is a favorable indication of a more reasonable and free intercourse in future. It is high time indeed that the ignorant pride and unfounded self-conceit of too many in this nation should be humbled. Such appears to be the will of Providence, and such we believe are the signs of the times. And may it not be added that it is time the foreigner should be able to feel himself more perfectly at home in this country, possessing rights and privileges and dignity equal to the highest and the best around him. We have perhaps yielded too much deference and bowed too long to the boasted superiority of these "celestial spirits." We live not in the dark ages of a pagan antiquity, to be neglected and oppressed by secluded despots. We like to see our rulers while we pay them deference, and to see them assume the garb and humility of man in his terrene habitation, and come out from the place of their august concealment to a rational and free intercourse with their fellow-mortals. In the

conduct of the Chinese, in times past and at present, there appears to have been not a little of bravado, and it is interesting to observe how readily they have relinquished their unwarrantable pretensions, and granted concessions as fast as they have been called for. Comparing our present privileges and safety with those of the foreign community in China thirty and even ten years ago, though it is no cause of surprise that such a change has been effected, there is much reason why we should he gratified with the improvement.

In the riot itself of July 1846, there are some portions of the proceedings on the part of the foreign community whieh we have never been able fully to approve. While we maintain and advance our rights we cannot be too careful to avoid aggression, and while we strenuously assert necessary privileges it behooves us to be on our guard lest we inflict an unnecessary injury. A good matter may be carried to a needless extremity, and as the Chinese proverb expresses, that "the extreme of joy is the beginning of sorrow," it may as truly be added, that the extreme of right is the commencement of wrong. There is some justice we think in the following remarks of Kiying.

"If indeed the English kill the Chinese it may still be said that good people ought not to collect together and look on from the side so as to be wounded and injured in mistake; but on this occasion the Chinese had already fled and dispersed, not daring to make further opposition to the English; yet the latter pursued after and fired at them, wildly attacking them, so as to kill the other persons who had no concern with the matter. If it still be considered that these people drew down the calamity on themselves, we sincerely apprehend that it will pain every one who hears of it.

"We have no desire to favour the Chinese in this case, but there is in every affair a true right and a true wrong, and if a mutual tranquillity is to subsist between the Chinese and foreigners, the common feelings of mankind and the just principles of heaven must be conformed with. Besides, human life is of extreme importance, and the anger of the public difficult to appease; hence we cannot regard this as a common matter, nor fail to aim at what is fair and proper.

With reference to the present state of things and the occurrences of the past month we have now but few remarks to offer. Affairs continue comparatively quiet, but numerous causes of irritation exist, which there is too much reason to apprehend will terminate at length in an open rupture. Many among the lower classes of the Chinese seem to have no hesitation in perpetrating any outrage which may tend to awaken national animosity, provided it only contributes to satisfy their own evil disposition for gain, insult or revenge. Since they cannot openly retaliate for what they consider as aggression, they appear disposed to make up for it by private vengeance and rapacity. The instances of outrage, murder, and plunder enacted of late years upon this coast would not suffer in comparison of an unfeeling atrocity with those horrid depredations of pirates, which added gloom to the darkness of less enlightened ages. We would not be in too much haste to regard these things as a public offence, or rashly construe them into a just cause of war. Still they are evils, which it is the duty of governments, and especially the

Chinese government to seek to have terminated. It cannot, we trust it will not be tolerated, that a vulgar rabble, the dregs of the streets and fields, men who shudder not at any sort of indecency or wickedness, should order the management of this empire, either in its internal affairs or its foreign intercourse. It is altogether intolerable to see governments swayed by a set of desperadoes and villains, who would more properly suffer the infliction than direct the administration of justice. We rejoice to be in subjection to the powers that be, but the powers that be not, but exist only in profession and the unwarrantable assumption of prerogatives which they have no knowledge or capacity to exercise, if they cannot humble themselves to obedience, it may be expedient to coerce by the judicious but free exercise of civil power. But to subvert this government or weaken it in the least is no part of our desire. On the contrary it should be the object of every friend of humanity who concerns himself in the affairs of this people to seek the consolidation and perpetuity of this empire. Certain remarks have appeared of late in some of the western papers of which we entirely disapprove. Too severe a censure cannot well be passed upon them. If trade requires the country to be opened, if foreign manufacturers require a market for their wares, let the object be secured in a regular and peaceable way, if possible, and let us not begin "to cry havoc, and let loose the dogs of war," before some fair pretence of hostility can be urged. A great, a fair, and noble object lies before us. It depends upon the men of this generation, in great measure, to say, whether they will see it accomplished. Upon their moderation and humanity there is much depending. If we are in haste to call back the darkness of the middle ages, if we are going to unfurl the banners of Satan and devastate a land with blood, then let us not cease to blow the war trumpet and let the cry of battle and vengeance be continually on our tongues But if we desire to see nations consolidated and enlarged, if we wish to have the arts and commerce flourishing, if we would behold righteousness and prosperity reigning throughout all the earth, and all men everywhere as happy as they can be, let us as speedily and as fully as we are able, proceed to establish our conduct upon those principles, which we so earnestly desire to see adopted and to prevail, when "nation shall not lift up sword against nation, neither shall they *learn* war any more.

Departed this life, at Macao on Thursday, July 8th, *Mary Cornelia*, infant and only daughter of the Rev. *Wm. Speer*, aged five months and three days.

In noticing the decease of Mr. Everett the United States commissioner to China, in our last number, we omitted to state, that the affairs of the legation again devolve on Dr. Parker as Chargé d' Affaires *ad interim*.

Arrival of missionaries. The following are the names of the several missionaries who have returned or first arrived in China during the month; Dr. Hobson, medical missionary at Hongkong, and lady; as-

sociated with Dr. H. is Dr. Heirschberg a German missionary; the Rev. J. L. Shuck and lady, accompanied by the Rev. T. W. Tobey and Rev. M. T. Yates and their wives, members of the Southern Baptist convention of the United States of America. These missionaries are to be stationed at Shánghái. The Rev. F. C. Johnson of the same Board is to be stationed at Canton. An American Episcopal missionary, Rev. P. D. Spaulding, is also to be located at Shánghái. A female missionary, Miss. Selmer, is to be associated with Miss. Aldersey at Ningpo: Rev. Mr. Doty has returned to Amoy accompanied by Rev. Mr. Talmage. Rev. Messrs. M. C. White and J. D. Collins of the Methodist Episcopal Board in the United States have gone to Fuhchau.

With the two following notices from the China Mail we close our journal for the month.

On the 20th day of the 5th month, (2d July,) the Gentry and Elders in the neighbourhood of Shïh-wei-tang went in a body to the governor's house to present a petition, requesting Keying to prevent the English barabarians taking forcible possession of that place, and words to that effect; but Keying wished to detain these Elders in his office, and enjoined them to let the English take the spot, without engaging in quarrels with them. But they were all unwilling to comply; and at the same time a crowd of several thousand men having assembled before the gates of the office, which they wanted to break open, Keying being apprehensive of creating a tumult, let these Elders and Gentry go, and they returned to their homes.

Táukwang, 27th year, 5th month, 23d day. (5th July)

Ke, Imperial Commissioner, governor-general of the two Kwang, &c. &c. &c., hereby gives a Declaration in reply to the representation of Koo-gan-yung, and others:—

After examination I find that an Imperial Edict was a long time back respectfully received permitting foreign merchants to dwell at the ports open to foreign commerce, and stating that the land and houses to be rented by them should be determined hy the inclination, or otherwise, of the proprietors to let. It cannot, therefore, in any way concern other people that Pwan-she-leĕ is now inclined to give up his patrimonial property of Shih-wei-tang for the use of government.

You have represented that "the foreigners will stealthily take possession of the upper streams, seize the most important passages, settle on the most important places, inflict bitter injuries on the villages," &c. This is of course in consequence of your having listened to, and being moved by idle reports. You should reflect that the whole tract of country in the vicinity of this city is important, and that it is not Shih-wei-tang alone which is so. Further, Shih-wei-tang does not lie at any distance from the Thirteen Factories, the inhabitants in the neighbourhood of which have for a long time past had peace and tranquillity: why, then, should your several tens of villages forthwith suffer bitter injuries?

Having had the honour to receive a commission from His Imperial Majesty to take the management of all affairs between Chinese and foreigners, and having in all matters reverently received his sacred instructions, my object is to put a stop to troubles and to tranquilize the people, without in the slightest degree entertaining any selfish views.

You, being all people advanced in years, ought, I conceive, to possess a thorough knowledge of affairs, and not allow yourselves to be deluded by idle tales.

A paper annexed to the original representation.

Published officially on the 5th July, 1847.

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